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Hadith # 1, al-Zuhri: Imam Ali and the Caliphate

حَدَّثَنِي إِسْحَاقُ، أَخْبَرَنَا بِشْرُ بْنُ شُعَيْبِ بْنِ أَبِي حَمْزَةَ، قَالَ حَدَّثَنِي أَبِي، عَنِ **الزُّهْرِيِّ**، قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَعْبِ بْنِ مَالِكٍ الأَنْصَارِيُّ ـ وَكَانَ كَعْبُ بْنُ مَالِكٍ أَحَدَ الثَّلاَثَةِ الَّذِينَ تِيبَ عَلَيْهِمْ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ـ رضى الله عنه ـ خَرَجَ مِنْ عِنْدِ رَسُولِ اللَّهِ صلى الله عليه وسلم فِي وَجَعِهِ الَّذِي تُوُفِّيَ فِيهِ، فَقَالَ النَّاسُ يَا أَبَا حَسَنٍ، كَيْفَ أَصْبَحَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ أَصْبَحَ بِحَمْدِ اللَّهِ بَارِئًا، فَأَخَذَ بِيَدِهِ عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ، فَقَالَ لَهُ أَنْتَ وَاللَّهِ بَعْدَ ثَلاَثٍ عَبْدُ الْعَصَا، وَإِنِّي وَاللَّهِ لأَرَى رَسُولَ اللَّهِ صلى الله عليه وسلم سَوْفَ يُتَوَفَّى مِنْ وَجَعِهِ هَذَا، إِنِّي لأَعْرِفُ وُجُوهَ بَنِي عَبْدِ الْمُطَّلِبِ عِنْدَ الْمَوْتِ، اذْهَبْ بِنَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَلْنَسْأَلْهُ فِيمَنْ هَذَا الأَمْرُ، إِنْ كَانَ فِينَا عَلِمْنَا ذَلِكَ، وَإِنْ كَانَ فِي غَيْرِنَا عَلِمْنَاهُ فَأَوْصَى بِنَا. فَقَالَ عَلِيٌّ إِنَّا وَاللَّهِ لَئِنْ سَأَلْنَاهَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَمَنَعَنَاهَا لاَ يُعْطِينَاهَا النَّاسُ بَعْدَهُ، وَإِنِّي وَاللَّهِ لاَ أَسْأَلُهَا رَسُولَ اللَّهِ صلى الله عليه وسلم.

Narrated `Abdullah bin `Abbas: `Ali bin Abu Talib came out of the house of Allah's Messenger (ﷺ) during his fatal illness. The people asked, "O Abu Hasan (i.e. `Ali)! How is the health of Allah's Messenger (ﷺ) this morning?" `Ali replied, "He has recovered with the Grace of Allah." `Abbas bin `Abdul Muttalib held him by the hand and said to him, "In three days you, by Allah, will be ruled (by somebody else ), And by Allah, I feel that Allah's Apostle will die from this ailment of his, for I know how the faces of the offspring of `Abdul Muttalib look at the time of their death. So let us go to Allah's Messenger (ﷺ) and ask him who will take over the Caliphate. If it is given to us we will know as to it, and if it is given to somebody else, we will inform him so that he may tell the new ruler to take care of us." `Ali said, "**By Allah, if we asked Allah's Apostle for it (i.e. the Caliphate) and he denied it us, the people will never give it to us after that. And by Allah, I will not ask Allah's Messenger (ﷺ) for it.**"

Sahih al-Bukhari 4447
Chapter 83: The sickness of the Prophet (saws) and his death, Book 64: Military Expeditions led by the Prophet (pbuh) (Al-Maghaazi)
https://sunnah.com/bukhari:4447

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا بِشْرُ بْنُ شُعَيْبٍ، حَدَّثَنِي أَبِي، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَعْبٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، أَخْبَرَهُ أَنَّ عَلِيًّا ـ يَعْنِي ابْنَ أَبِي طَالِبٍ ـ خَرَجَ مِنْ عِنْدِ النَّبِيِّ صلى الله عليه وسلم وَحَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ حَدَّثَنَا عَنْبَسَةُ حَدَّثَنَا يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَعْبِ بْنِ مَالِكٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ـ رضى الله عنه ـ خَرَجَ مِنْ عِنْدِ النَّبِيِّ صلى الله عليه وسلم فِي وَجَعِهِ الَّذِي تُوُفِّيَ فِيهِ فَقَالَ النَّاسُ يَا أَبَا حَسَنٍ كَيْفَ أَصْبَحَ رَسُولُ اللَّهِ صلى الله عليه وسلم قَالَ أَصْبَحَ بِحَمْدِ اللَّهِ بَارِئًا فَأَخَذَ بِيَدِهِ الْعَبَّاسُ فَقَالَ أَلاَ تَرَاهُ أَنْتَ وَاللَّهِ بَعْدَ الثَّلاَثِ عَبْدُ الْعَصَا وَاللَّهِ إِنِّي لأَرَى رَسُولَ اللَّهِ صلى الله عليه وسلم سَيُتَوَفَّى فِي وَجَعِهِ، وَإِنِّي لأَعْرِفُ فِي وُجُوهِ بَنِي عَبْدِ الْمُطَّلِبِ الْمَوْتَ، فَاذْهَبْ بِنَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَنَسْأَلَهُ فِيمَنْ يَكُونُ الأَمْرُ فَإِنْ كَانَ فِينَا عَلِمْنَا ذَلِكَ، وَإِنْ كَانَ فِي غَيْرِنَا أَمَرْنَاهُ فَأَوْصَى بِنَا. قَالَ عَلِيٌّ وَاللَّهِ لَئِنْ سَأَلْنَاهَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَيَمْنَعُنَا لاَ يُعْطِينَاهَا النَّاسُ أَبَدًا، وَإِنِّي لاَ أَسْأَلُهَا رَسُولَ اللَّهِ صلى الله عليه وسلم أَبَدًا.

Narrated `Abdullah bin `Abbas: `Ali bin Abu Talib came out of the house of the Prophet (ﷺ) during his fatal ailment. The people asked (`Ali), "O Abu Hasan! How is the health of Allah's Messenger (ﷺ) this morning?" `Ali said, "This morning he is better, with the grace of Allah." Al-`Abbas held `Ali by the hand and said, "Don't you see him (about to die)? By Allah, within three days you will be the slave of the stick (i.e., under the command of another ruler). By Allah, I think that Allah's Messenger (ﷺ) will die from his present ailment, for I know the signs of death on the faces of the offspring of `Abdul Muttalib. So let us go to Allah's Messenger (ﷺ) to ask him who will take over the Caliphate. If the authority is given

to us, we will know it, and if it is given to somebody else we will request him to recommend us to him. " `Ali said, "By Allah! If we ask Allah's Messenger (ﷺ) for the rulership and he refuses, then the people will never give it to us. Besides, I will never ask Allah's Messenger (ﷺ) for it." (See Hadith No 728, Vol 5)

Sahih al-Bukhari 6266
Chapter 29: Al-Mu'anaqa, Book 79: Asking Permission
https://sunnah.com/bukhari:6266

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ، حَدَّثَنَا جُوَيْرِيَةُ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ، أَخْبَرَهُ أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ. أَنَّ الرَّهْطَ الَّذِينَ وَلاَّهُمْ عُمَرُ اجْتَمَعُوا فَتَشَاوَرُوا، قَالَ لَهُمْ عَبْدُ الرَّحْمَنِ لَسْتُ بِالَّذِي أُنَافِسُكُمْ عَلَى هَذَا الأَمْرِ، وَلَكِنَّكُمْ إِنْ شِئْتُمُ اخْتَرْتُ لَكُمْ مِنْكُمْ. فَجَعَلُوا ذَلِكَ إِلَى عَبْدِ الرَّحْمَنِ، فَلَمَّا وَلَّوْا عَبْدَ الرَّحْمَنِ أَمْرَهُمْ فَمَالَ النَّاسُ عَلَى عَبْدِ الرَّحْمَنِ، حَتَّى مَا أَرَى أَحَدًا مِنَ النَّاسِ يَتْبَعُ أُولَئِكَ الرَّهْطَ وَلاَ يَطَأُ عَقِبَهُ، وَمَالَ النَّاسُ عَلَى عَبْدِ الرَّحْمَنِ يُشَاوِرُونَهُ تِلْكَ اللَّيَالِيَ حَتَّى إِذَا كَانَتِ اللَّيْلَةُ الَّتِي أَصْبَحْنَا مِنْهَا، فَبَايَعْنَا عُثْمَانَ قَالَ الْمِسْوَرُ طَرَقَنِي عَبْدُ الرَّحْمَنِ بَعْدَ هَجْعٍ مِنَ اللَّيْلِ فَضَرَبَ الْبَابَ حَتَّى اسْتَيْقَظْتُ فَقَالَ أَرَاكَ نَائِمًا، فَوَاللَّهِ مَا اكْتَحَلْتُ هَذِهِ اللَّيْلَةَ بِكَبِيرِ نَوْمٍ، انْطَلِقْ فَادْعُ الزُّبَيْرَ وَسَعْدًا، فَدَعَوْتُهُمَا لَهُ فَشَاوَرَهُمَا ثُمَّ دَعَانِي فَقَالَ ادْعُ لِي عَلِيًّا. فَدَعَوْتُهُ فَنَاجَاهُ حَتَّى ابْهَارَّ اللَّيْلُ، ثُمَّ قَامَ عَلِيٌّ مِنْ عِنْدِهِ، وَهْوَ عَلَى طَمَعٍ، وَقَدْ كَانَ عَبْدُ الرَّحْمَنِ يَخْشَى مِنْ عَلِيٍّ شَيْئًا، ثُمَّ قَالَ ادْعُ لِي عُثْمَانَ، فَدَعَوْتُهُ فَنَاجَاهُ حَتَّى فَرَّقَ بَيْنَهُمَا الْمُؤَذِّنُ بِالصُّبْحِ، فَلَمَّا صَلَّى لِلنَّاسِ الصُّبْحَ وَاجْتَمَعَ أُولَئِكَ الرَّهْطُ عِنْدَ الْمِنْبَرِ، فَأَرْسَلَ إِلَى مَنْ كَانَ حَاضِرًا مِنَ الْمُهَاجِرِينَ وَالأَنْصَارِ، وَأَرْسَلَ إِلَى أُمَرَاءِ الأَجْنَادِ وَكَانُوا وَافَوْا تِلْكَ الْحَجَّةَ مَعَ عُمَرَ، فَلَمَّا اجْتَمَعُوا تَشَهَّدَ عَبْدُ الرَّحْمَنِ ثُمَّ قَالَ أَمَّا بَعْدُ يَا عَلِيُّ، إِنِّي قَدْ نَظَرْتُ فِي أَمْرِ النَّاسِ فَلَمْ أَرَهُمْ يَعْدِلُونَ بِعُثْمَانَ، فَلاَ تَجْعَلَنَّ عَلَى نَفْسِكَ سَبِيلاً. فَقَالَ أُبَايِعُكَ عَلَى سُنَّةِ اللَّهِ وَرَسُولِهِ وَالْخَلِيفَتَيْنِ مِنْ بَعْدِهِ. فَبَايَعَهُ عَبْدُ الرَّحْمَنِ، وَبَايَعَهُ النَّاسُ الْمُهَاجِرُونَ وَالأَنْصَارُ وَأُمَرَاءُ الأَجْنَادِ وَالْمُسْلِمُونَ.

Narrated Al-Miswar bin Makhrama: The group of people whom `Umar had selected as candidates for the Caliphate gathered and consulted each other. `Abdur-Rahman said to them, "I am not going to compete with you in this matter, but if you wish, I would select for you a caliph from among you." So all of them agreed to let `Abdur-Rahman decide the case. So when the candidates placed the case in the hands of `Abdur-Rahman, the people went towards him and nobody followed the rest of the group nor obeyed any after him. So the people followed `Abdur-Rahman and consulted him all those nights till there came the night we gave the oath of allegiance to `Uthman. Al-Miswar (bin Makhrama) added: `Abdur-Rahman called on me after a portion of the night had passed and knocked on my door till I got up, and he said to me, "I see you have been sleeping! By Allah, during the last three nights I have not slept enough. Go and call Az-Zubair and Sa`d.' So I called them for him and he consulted them and then called me saying, 'Call `Ali for me." I called `Ali and he held a private talk with him till very late at night, and then 'Al, got up to leave having had much hope (to be chosen as a Caliph) but `Abdur-Rahman was afraid of something concerning `Ali. `Abdur-Rahman then said to me, "Call `Uthman for me." I called him and he kept on speaking to him privately till the Mu'adh-dhin put an end to their talk by announcing the Adhan for the Fajr prayer. When the people finished their morning prayer and that (six men) group gathered near the pulpit, `Abdur-Rahman sent for all the Muhajirin (emigrants) and the Ansar present there and sent for the army chief who had performed the Hajj with `Umar that year. When all of them had gathered, `Abdur- Rahman said, "None has the right to be worshipped but Allah," and added, "Now then, O `Ali, I have looked at the people's tendencies and noticed that they do not consider anybody equal to `Uthman, so you should not incur blame (by disagreeing)." Then `Abdur-Rahman said (to `Uthman), "I gave the oath of allegiance to you on condition that you will follow Allah's Laws and the traditions of Allah's Apostle and the traditions of the two Caliphs after

him." So `Abdur-Rahman gave the oath of allegiance to him, and so did the people including the Muhajirin (emigrants) and the Ansar and the chiefs of the army staff and all the Muslims.

Sahih al-Bukhari 7207
Chapter 43: How do the people give the Bai'a to the Imam, Book 93: Judgments (Ahkaam)
https://sunnah.com/bukhari:7207

Hadith # 2, al-Zuhri: Deprecating the ahl al-Bayt

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ **الزُّهْرِيِّ**، ح حَدَّثَنِي مُحَمَّدُ بْنُ سَلاَمٍ، أَخْبَرَنَا عَتَّابُ بْنُ بَشِيرٍ، عَنْ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ، أَنَّ حُسَيْنَ بْنَ عَلِيٍّ ـ رضى الله عنهما ـ أَخْبَرَهُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ قَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم طَرَقَهُ وَفَاطِمَةَ ـ عَلَيْهَا السَّلاَمُ ـ بِنْتَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ لَهُمْ " أَلاَ تُصَلُّونَ ". فَقَالَ عَلِيٌّ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّمَا أَنْفُسُنَا بِيَدِ اللَّهِ، فَإِذَا شَاءَ أَنْ يَبْعَثَنَا بَعَثَنَا، فَانْصَرَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ قَالَ لَهُ ذَلِكَ وَلَمْ يَرْجِعْ إِلَيْهِ شَيْئًا، ثُمَّ سَمِعَهُ وَهْوَ مُدْبِرٌ يَضْرِبُ فَخِذَهُ وَهْوَ يَقُولُ {وَكَانَ الإِنْسَانُ أَكْثَرَ شَىْءٍ جَدَلاً}. قَالَ أَبُو عَبْدِ اللَّهِ يُقَالُ مَا أَتَاكَ لَيْلاً فَهْوَ طَارِقٌ. وَيُقَالُ الطَّارِقُ النَّجْمُ، وَالثَّاقِبُ الْمُضِيءُ، يُقَالُ أَثْقِبْ نَارَكَ لِلْمُوقِدِ.

Narrated `Ali bin Abi Talib: That Allah's Messenger (ﷺ) came to him and Fatima the daughter of Allah's Messenger (ﷺ) at their house at night and said, "Won't you pray?" `Ali replied, "O Allah's Messenger (ﷺ)! Our souls are in the Hands of Allah and when he wants us to get up, He makes us get up." When `Ali said that to him, Allah's Messenger (ﷺ) left without saying anything to him. While the Prophet (ﷺ) was leaving, `Ali heard him striking his thigh (with his hand) and saying, "But man is quarrelsome more than anything else." (18.54)

Sahih al-Bukhari 7347
Chapter 18: "…But, man is ever more quarrelsome than anything.", Book 96: Holding Fast to the Qur'an and Sunnah
https://sunnah.com/bukhari:7347

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ **ابْنِ شِهَابٍ**، قَالَ أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ، أَنَّ حُسَيْنَ بْنَ عَلِيٍّ، أَخْبَرَهُ عَنْ عَلِيٍّ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم طَرَقَهُ وَفَاطِمَةَ قَالَ " أَلاَ تُصَلِّيَانِ ". {رَجْمًا بِالْغَيْبِ} لَمْ يَسْتَبِنْ. {فُرُطًا} نَدَمًا {سُرَادِقُهَا} مِثْلُ السُّرَادِقِ، وَالْحُجْرَةِ الَّتِي تُطِيفُ بِالْفَسَاطِيطِ، {يُحَاوِرُهُ} مِنَ الْمُحَاوَرَةِ {لَكِنَّا هُوَ اللَّهُ رَبِّي} أَىْ لَكِنْ أَنَا هُوَ اللَّهُ رَبِّي ثُمَّ حَذَفَ الأَلِفَ وَأَدْغَمَ إِحْدَى النُّونَيْنِ فِي الأُخْرَى. {زَلَقًا} لاَ يَثْبُتُ فِيهِ قَدَمٌ. {هُنَالِكَ الْوَلاَيَةُ} مَصْدَرُ الْوَلِيِّ. {عُقُبًا} عَاقِبَةٌ وَعُقْبَى وَعُقْبَةٌ وَاحِدٌ وَهْىَ الآخِرَةُ قِبَلاً وَقُبُلاً وَقَبَلاً اسْتِئْنَافًا {لِيُدْحِضُوا} لِيُزِيلُوا، الدَّحْضُ الزَّلَقُ.

Narrated `Ali: That one night Allah's Messenger (ﷺ) came to him and Fatima and said, "Don't you (both offer the (Tahajjud) prayer?" `Ali said, 'When Allah wishes us to get up, we get up." The Prophet (ﷺ) then recited: 'But man is more quarrelsome than anything.' (18.54) (See Hadith No. 227,Vol. 2)

Sahih al-Bukhari 4724
Chapter 1: "But man is ever more quarrelsome than anything." (V.18: 54), Book 65: Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh))
https://sunnah.com/bukhari:4724

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، **عَنِ الزُّهْرِيِّ**. وَحَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي أَخِي عَبْدُ الْحَمِيدِ، عَنْ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، أَنَّ حُسَيْنَ بْنَ عَلِيٍّ ـ عَلَيْهِمَا السَّلاَمُ ـ أَخْبَرَهُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم طَرَقَهُ وَفَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ صلى الله عليه وسلم لَيْلَةً فَقَالَ لَهُمْ " أَلاَ تُصَلُّونَ ". قَالَ عَلِيٌّ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّمَا أَنْفُسُنَا بِيَدِ اللَّهِ، فَإِذَا شَاءَ أَنْ يَبْعَثَنَا بَعَثَنَا، فَانْصَرَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ قُلْتُ ذَلِكَ، وَلَمْ يَرْجِعْ إِلَىَّ شَيْئًا، ثُمَّ سَمِعْتُهُ وَهْوَ مُدْبِرٌ يَضْرِبُ فَخِذَهُ وَيَقُولُ " {وَكَانَ الإِنْسَانُ أَكْثَرَ شَىْءٍ جَدَلاً}"

Narrated `Ali bin Abi Talib: That one night Allah's Messenger (ﷺ) visited him and Fatima, the daughter of Allah's Messenger (ﷺ) and said to them, "Won 't you offer (night) prayer?.. `Ali added: I said, "O Allah's Messenger (ﷺ)! Our souls are in the Hand of Allah and when He Wishes to bring us to life, He does." Then Allah's Messenger (ﷺ) went away when I said so and he did not give any reply. Then I heard him on leaving while he was striking his thighs, saying, 'But man is, more quarrelsome than anything.' (18.54)

Sahih al-Bukhari 7465
Chapter 31: (Allah's) Wish and Will, Book 97: Oneness, Uniqueness of Allah (Tawheed)
https://sunnah.com/bukhari:7465

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ، أَنَّ حُسَيْنَ بْنَ عَلِيٍّ، أَخْبَرَهُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم طَرَقَهُ وَفَاطِمَةَ بِنْتَ النَّبِيِّ ـ عَلَيْهِ السَّلاَمُ ـ لَيْلَةً فَقَالَ " أَلاَ تُصَلِّيَانِ ". فَقُلْتُ يَا رَسُولَ اللَّهِ، أَنْفُسُنَا بِيَدِ اللَّهِ، فَإِذَا شَاءَ أَنْ يَبْعَثَنَا بَعَثَنَا. فَانْصَرَفَ حِينَ قُلْنَا ذَلِكَ وَلَمْ يَرْجِعْ إِلَىَّ شَيْئًا. ثُمَّ سَمِعْتُهُ وَهْوَ مُوَلٍّ يَضْرِبُ فَخِذَهُ وَهْوَ يَقُولُ "وَكَانَ الإِنْسَانُ أَكْثَرَ شَىْءٍ جَدَلاً}".

Narrated `Ali bin Abi Talib: One night Allah's Messenger (ﷺ) came to me and Fatima, the daughter of the Prophet (ﷺ) and asked, "Won't you pray (at night)?" I said, "O Allah's Messenger (ﷺ)! Our souls are in the hands of Allah and if He wants us to get up He will make us get up." When I said that, he left us without saying anything and I heard that he was hitting his thigh and saying, "But man is more quarrelsome than anything." (18.54)

Sahih al-Bukhari 1127
Chapter 5: The Prophet's (pbuh) exhorting to Tahajjud and Nawafil without making them compulsory, Book 19: Prayer at Night (Tahajjud)
https://sunnah.com/bukhari:1127

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ، حَدَّثَهُ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم طَرَقَهُ وَفَاطِمَةَ فَقَالَ " أَلاَ تُصَلُّونَ " . فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّمَا أَنْفُسُنَا بِيَدِ اللَّهِ فَإِذَا شَاءَ أَنْ يَبْعَثَنَا بَعَثَنَا . فَانْصَرَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ قُلْتُ لَهُ ذَلِكَ ثُمَّ سَمِعْتُهُ وَهُوَ مُدْبِرٌ يَضْرِبُ فَخِذَهُ وَيَقُولُ " وَكَانَ الإِنْسَانُ أَكْثَرَ شَىْءٍ جَدَلاً " .

Husain b. 'Ali narrated on the authority of (his father) 'Ali b. Abu Talib that the Messenger of Allah (ﷺ) came one night to see him ('Ali) and Fatimah (the daughter of the Holy Prophet) and said: Don't you observe (Tahajjud) prayer? I ('Ali) said: Messenger of Allah, verily our souls are in the hands of Allah and when He wants to awaken us, He awakens us. The Messenger of Allah (ﷺ) went back when I said this to him. He was striking his hand on his thigh while returning, and I heard him say: Verily the man disputes with many things.

Sahih Muslim 775
Chapter 28: Encouragement to pray at night even if it is little, Book 6: The Book of Prayer - Travellers
https://sunnah.com/muslim:775

أَخْبَرَنَا قُتَيْبَةُ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ، حَدَّثَهُ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم طَرَقَهُ وَفَاطِمَةَ فَقَالَ " أَلاَ تُصَلُّونَ " . فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّمَا أَنْفُسُنَا بِيَدِ اللَّهِ فَإِذَا شَاءَ أَنْ

يَبْعَثَهَا بَعَثَهَا فَانْصَرَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم حِينَ قُلْتُ لَهُ ذَلِكَ ثُمَّ سَمِعْتُهُ وَهُوَ مُدْبِرٌ يَضْرِبُ فَخِذَهُ وَيَقُولُ " { وَكَانَ الإِنْسَانُ أَكْثَرَ شَىْءٍ جَدَلاً } " .

It was narrated from 'Ali bin Abi Talib that: The Prophet (ﷺ) came to him and Fatimah at night and said: "Won't you pray?" I said: "O Messenger of Allah (ﷺ), our souls are in the hand of Allah and if He wants to make us get up, He will make us get up." The Messenger of Allah (ﷺ) went away when I said that to him. Then as he was leaving I heard him striking his thigh and saying: But, man is ever more quarrelsome than anything.

Sunan an-Nasa'i 1611
Chapter 5: Encouragement to pray Qiyam Al-Lail, Book 20: The Book of Qiyam Al-Lail (The Night Prayer) and Voluntary Prayers During the Day
Grade: Sahih (Darussalam)
https://sunnah.com/nasai:1611

أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ، قَالَ حَدَّثَنَا عَمِّي، قَالَ حَدَّثَنَا أَبِي، عَنِ ابْنِ إِسْحَاقَ، قَالَ حَدَّثَنِي حَكِيمُ بْنُ حَكِيمِ بْنِ عَبَّادِ بْنِ حُنَيْفٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمِ بْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ دَخَلَ عَلَىَّ رَسُولُ اللَّهِ صلى الله عليه وسلم وَعَلَى فَاطِمَةَ مِنَ اللَّيْلِ فَأَيْقَظَنَا لِلصَّلاَةِ ثُمَّ رَجَعَ إِلَى بَيْتِهِ فَصَلَّى هَوِيًّا مِنَ اللَّيْلِ فَلَمْ يَسْمَعْ لَنَا حِسًّا فَرَجَعَ إِلَيْنَا فَأَيْقَظَنَا فَقَالَ " قُومَا فَصَلِّيَا " . قَالَ فَجَلَسْتُ وَأَنَا أَعْرُكُ عَيْنِي وَأَقُولُ إِنَّا وَاللَّهِ مَا نُصَلِّي إِلاَّ مَا كَتَبَ اللَّهُ لَنَا إِنَّمَا أَنْفُسُنَا بِيَدِ اللَّهِ . فَإِنْ شَاءَ أَنْ يَبْعَثَنَا بَعَثَنَا - قَالَ - فَوَلَّى رَسُولُ اللَّهِ صلى الله عليه وسلم وَهُوَ يَقُولُ وَيَضْرِبُ بِيَدِهِ عَلَى فَخِذِهِ " مَا نُصَلِّي إِلاَّ مَا كَتَبَ اللَّهُ لَنَا { وَكَانَ الإِنْسَانُ أَكْثَرَ شَىْءٍ جَدَلاً } " .

It was narrated from Ali bin Husain, from his father, that: Hs grandfather Ali bin Abi Talib said: "The Messenger of Allah (ﷺ) came in to Fatimah and I, one night and woke us up to pray, then he went back to his house and prayed for part of the night, and he did not hear any movement from us. He came back to us and woke us up, and said: 'Get up and pray.' I sat up, rubbing my eyes, and said: 'By Allah, we will only pray that which has decreed for us; our souls are in the hand of Allah (SWT) and if He wants to make us get up, He will make us get up.' The Messenger of Allah (ﷺ) turned away, striking his hand on his thigh, saying: 'We will only pray that which Allah (SWT) has decreed for us! But man is ever more quarrelsome than anything.'"

Sunan an-Nasa'i 1612
Chapter 5: Encouragement to pray Qiyam Al-Lail, Book 20: The Book of Qiyam Al-Lail (The Night Prayer) and Voluntary Prayers During the Day
Grade: Sahih (Darussalam)
https://sunnah.com/nasai:1612

Hadith # 3, al-Zuhri: Abu Talib and his Final Moments

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، **عَنِ الزُّهْرِيِّ**، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ، قَالَ لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ دَخَلَ عَلَيْهِ النَّبِيُّ صلى الله عليه وسلم وَعِنْدَهُ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " أَىْ عَمِّ قُلْ لاَ إِلَهَ إِلاَّ اللَّهُ. أُحَاجُّ لَكَ بِهَا عِنْدَ اللَّهِ ". فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ يَا أَبَا طَالِبٍ، أَتَرْغَبُ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أُنْهَ عَنْكَ ". فَنَزَلَتْ {مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَى مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ}

Narrated Al-Musaiyab: When Abu Talib's death approached, the Prophet (ﷺ) went to him while Abu Jahl and `Abdullah bin Abi Umaiya were present with him. The Prophet (ﷺ) said, "O uncle, say: None has the right to be worshipped except Allah, so that I may argue for your case with it before Allah." On that, Abu Jahl and `Abdullah bin Abu Umaiya said, "O Abu Talib! Do you want to renounce `Abdul Muttalib's religion?" Then the Prophet said, "I will keep on asking (Allah for) forgiveness for you unless I am forbidden to do so." Then there was revealed: -- **'It is not fitting for the Prophet (ﷺ) and those who believe that they should invoke (Allah) for forgiveness for pagans even though they be of kin, after it has become clear to them that they are companions of the Fire.'** (9.113)

Sahih al-Bukhari 4675
Chapter 16: The Statement of Allah "It is not (proper) for the Prophet (ﷺ) and those who believe to ask for Allah's forgiveness for the Mushrikun [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad ﷺ] . . ."(V.9: 113), Book 65: Prophetic Commentary on the Qur'an (Tafseer of the Prophet (pbuh))
https://sunnah.com/bukhari:4675

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ **الزُّهْرِيِّ**، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِيهِ، قَالَ لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ جَاءَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَقَالَ " قُلْ لاَ إِلَهَ إِلاَّ اللَّهُ كَلِمَةً. أُحَاجُّ لَكَ بِهَا عِنْدَ اللَّهِ ".

Narrated Al-Musaiyab: When the death of Abu Talib approached, Allah's Messenger (ﷺ) came to him and said, "Say: La ilaha illallah, a word with which I will be able to defend you before Allah."

Sahih al-Bukhari 6681
Chapter 19: If one says: "By Allah! I will not speak today", Book 83: Oaths and Vows
https://sunnah.com/bukhari:6681

حَدَّثَنَا مَحْمُودٌ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، **عَنِ الزُّهْرِيِّ**، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ، أَنَّ أَبَا طَالِبٍ، لَمَّا حَضَرَتْهُ الْوَفَاةُ دَخَلَ عَلَيْهِ النَّبِيُّ صلى الله عليه وسلم وَعِنْدَهُ أَبُو جَهْلٍ فَقَالَ " أَىْ عَمِّ، قُلْ لاَ إِلَهَ إِلاَّ اللَّهُ. كَلِمَةً أُحَاجُّ لَكَ بِهَا عِنْدَ اللَّهِ ". فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ يَا أَبَا طَالِبٍ، تَرْغَبُ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ فَلَمْ يَزَالاَ يُكَلِّمَانِهِ حَتَّى قَالَ آخِرَ شَىْءٍ كَلَّمَهُمْ بِهِ عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " لأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أُنْهَ عَنْهُ ". فَنَزَلَتْ {مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَى مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ} وَنَزَلَتْ {إِنَّكَ لاَ تَهْدِي مَنْ أَحْبَبْتَ}

Narrated Al-Musaiyab: When Abu Talib was in his death bed, the Prophet (ﷺ) went to him while Abu Jahl was sitting beside him. The Prophet (ﷺ) said, "O my uncle! Say: None has

the right to be worshipped except Allah, an expression I will defend your case with, before Allah." Abu Jahl and `Abdullah bin Umaiya said, "O Abu Talib! Will you leave the religion of `Abdul Muttalib?" So they kept on saying this to him so that the last statement he said to them (before he died) was: "I am on the religion of `Abdul Muttalib." Then the Prophet said, " I will keep on asking for Allah's Forgiveness for you unless I am forbidden to do so." Then the following Verse was revealed: -- "It is not fitting for the Prophet (ﷺ) and the believers to ask Allah's Forgiveness for the pagans, even if they were their near relatives, after it has become clear to them that they are the dwellers of the (Hell) Fire." (9.113) The other Verse was also revealed: -- "(O Prophet!) Verily, you guide not whom you like, but Allah guides whom He will ....." (28.56)

Sahih al-Bukhari 3884
Chapter 40: The story of Abu Talib, Book 63: Merits of the Helpers in Madinah (Ansaar)
https://sunnah.com/bukhari:3884

حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، قَالَ حَدَّثَنِي أَبِي، عَنْ صَالِحٍ، **عَنِ ابْنِ شِهَابٍ**، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِيهِ، أَنَّهُ أَخْبَرَهُ أَنَّهُ، لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ جَاءَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَوَجَدَ عِنْدَهُ أَبَا جَهْلِ بْنَ هِشَامٍ، وَعَبْدَ اللَّهِ بْنَ أَبِي أُمَيَّةَ بْنِ الْمُغِيرَةِ، قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لأَبِي طَالِبٍ " يَا عَمِّ، قُلْ لاَ إِلَهَ إِلاَّ اللَّهُ، كَلِمَةً أَشْهَدُ لَكَ بِهَا عِنْدَ اللَّهِ ". فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ يَا أَبَا طَالِبٍ، أَتَرْغَبُ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ فَلَمْ يَزَلْ رَسُولُ اللَّهِ صلى الله عليه وسلم يَعْرِضُهَا عَلَيْهِ، وَيَعُودَانِ بِتِلْكَ الْمَقَالَةِ، حَتَّى قَالَ أَبُو طَالِبٍ آخِرَ مَا كَلَّمَهُمْ هُوَ عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ، وَأَبَى أَنْ يَقُولَ لاَ إِلَهَ إِلاَّ اللَّهُ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَا وَاللَّهِ لأَسْتَغْفِرَنَّ لَكَ، مَا لَمْ أُنْهَ عَنْكَ ". فَأَنْزَلَ اللَّهُ تَعَالَى فِيهِ {مَا كَانَ لِلنَّبِيِّ} الآيَةَ.

Narrated Sa`id bin Al-Musaiyab from his father: When the time of the death of Abu Talib approached, Allah's Messenger (ﷺ) went to him and found Abu Jahl bin Hisham and `Abdullah bin Abi Umaiya bin Al-Mughira by his side. Allah's Messenger (ﷺ) said to Abu Talib, "O uncle! Say: None has the right to be worshipped but Allah, a sentence with which I shall be a witness (i.e. argue) for you before Allah. Abu Jahl and `Abdullah bin Abi Umaiya said, "O Abu Talib! Are you going to denounce the religion of `Abdul Muttalib?" Allah's Messenger (ﷺ) kept on inviting Abu Talib to say it (i.e. 'None has the right to be worshipped but Allah') while they (Abu Jahl and `Abdullah) kept on repeating their statement till Abu Talib said as his last statement that he was on the religion of `Abdul Muttalib and refused to say, 'None has the right to be worshipped but Allah.' (Then Allah's Messenger (ﷺ) said, "I will keep on asking Allah's forgiveness for you unless I am forbidden (by Allah) to do so." So Allah revealed (the verse) concerning him (i.e. It is not fitting for the Prophet (ﷺ) and those who believe that they should invoke (Allah) for forgiveness for pagans even though they be of kin, after it has become clear to them that they are companions of the fire (9.113).

Sahih al-Bukhari 1360
Chapter 80: If Al-Mushrik says, "La ilaha illallah" at the time of his death, Book 23: Funerals (Al-Janaa'iz)
https://sunnah.com/bukhari:1360

وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّجِيبِيُّ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، قَالَ أَخْبَرَنِي يُونُسُ، عَنِ **ابْنِ شِهَابٍ**، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، عَنْ أَبِيهِ، قَالَ لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ جَاءَهُ رَسُولُ اللَّهِ صلى الله عليه وسلم فَوَجَدَ عِنْدَهُ أَبَا جَهْلٍ وَعَبْدَ اللَّهِ بْنَ أَبِي أُمَيَّةَ بْنِ الْمُغِيرَةِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " يَا عَمِّ قُلْ لاَ إِلَهَ إِلاَّ اللَّهُ . كَلِمَةً أَشْهَدُ لَكَ بِهَا عِنْدَ اللَّهِ " . فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ يَا أَبَا طَالِبٍ أَتَرْغَبُ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ . فَلَمْ يَزَلْ رَسُولُ اللَّهِ صلى الله عليه وسلم يَعْرِضُهَا عَلَيْهِ وَيُعِيدُ

لَهُ تِلْكَ الْمَقَالَةَ حَتَّى قَالَ أَبُو طَالِبٍ آخِرَ مَا كَلَّمَهُمْ هُوَ عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ . وَأَبَى أَنْ يَقُولَ لاَ إِلَهَ إِلاَّ اللَّهُ . فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " أَمَا وَاللَّهِ لأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أُنْهَ عَنْكَ " . فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَى مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ} . وَأَنْزَلَ اللَّهُ تَعَالَى فِي أَبِي طَالِبٍ فَقَالَ لِرَسُولِ اللَّهِ صلى الله عليه وسلم { إِنَّكَ لاَ تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ}.

It is reported by Sa'id b. Musayyib who narrated it on the authority of his father (Musayyib b. Hazm) that when Abu Talib was about to die, the Messenger of Allah (ﷺ) came to him and found with him Abu Jahl ('Amr b. Hisham) and 'Abdullah b. Abi Umayya ibn al-Mughirah. The Messenger of Allah (ﷺ) said: My uncle, you just make a profession that there is no god but Allah, and I will bear testimony before Allah (of your being a believer), Abu Jahl and 'Abdullah b. Abi Umayya addressing him said: Abu Talib, would you abandon the religion of 'Abdul-Muttalib? The Messenger of Allah (ﷺ) constantly requested him (to accept his offer), and (on the other hand) was repeated the same statement (of Abu Jahl and 'Abdullah b. Abi Umayya) till Abu Talib gave his final decision and be stuck to the religion of 'Abdul-Muttalib and refused to profess that there is no god but Allah. Upon this the Messenger of Allah remarked: By Allah, I will persistently beg pardon for you till I am forbidden to do so (by God), It was then that Allah, the Magnificent and the Glorious, revealed this verse: " It is not meet for the Prophet and for those who believe that they should beg pardon for the polytheists, even though they were their kith and kin, after it had been made known to them that they were the denizens of Hell" (ix. 113) And it was said to the Messenger of Allah (ﷺ): " Verily thou canst not guide to the right path whom thou lovest. And it is Allah Who guideth whom He will, and He knoweth best who are the guided" (xxviii, 56).

Sahih Muslim 24a
Chapter 9: Evidence that the islam of one who becomes muslim on his deathbed is valid, so long as the death thoes have not begun; Abrogation of permission to supplicate for forgiveness for the idolators; Evidence that one who dies an idolator is one of the people of hell and no intervention can save him from that, Book 1: The Book of Faith
https://sunnah.com/muslim:24a

أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى، قَالَ حَدَّثَنَا مُحَمَّدٌ، - وَهُوَ ابْنُ ثَوْرٍ - عَنْ مَعْمَرٍ، **عَنِ الزُّهْرِيِّ**، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ، قَالَ : لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ دَخَلَ عَلَيْهِ النَّبِيُّ صلى الله عليه وسلم وَعِنْدَهُ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ فَقَالَ : " أَىْ عَمِّ قُلْ لاَ إِلَهَ إِلاَّ اللَّهُ كَلِمَةً أُحَاجُّ لَكَ بِهَا عِنْدَ اللَّهِ عَزَّ وَجَلَّ " . فَقَالَ لَهُ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ : يَا أَبَا طَالِبٍ أَتَرْغَبُ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ . فَلَمْ يَزَالاَ يُكَلِّمَانِهِ حَتَّى كَانَ آخِرُ شَىْءٍ كَلَّمَهُمْ بِهِ عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ . فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم : " لأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أُنْهَ عَنْكَ " . فَنَزَلَتْ { مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ } وَنَزَلَتْ { إِنَّكَ لاَ تَهْدِي مَنْ أَحْبَبْتَ } .

It was narrated from Sa'eed bin Al-Musayyab that his father said: "When Abu Talib was dying, the Prophet came to him and found Abu Jahl and 'Abdullah bin Abi Umayyah with him. He said: 'O uncle, say La ilaha illallah(there is none worthy of worship except Allah), a word with which I will defend you before Allah.' Abu Jahl and 'Abdullah bin Abi Umayyah said: 'O Abu Talib, are you turning away from the religion of 'Abdul-Muttalib.' Then the Prophet said: 'I will keep on asking for Allah's forgiveness for you unless I am forbidden to do so.' Then the following was revealed: It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the idolaters. And the following was revealed: Verily, you (O Muhammad) guide not whom you like."

Sunan an-Nasa'i 2035
Chapter 102: The Prohibition Of Asking For Forgiveness For The Idolaters, Book 21: The Book of Funerals
Grade: Sahih (Darussalam)
https://sunnah.com/nasai:2035

Hadith # 4, al-Zuhri: Imam Ali and the forbidding mut'ah

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، أَنَّهُ سَمِعَ **الزُّهْرِيَّ**، يَقُولُ أَخْبَرَنِي الْحَسَنُ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ، وَأَخُوهُ عَبْدُ اللَّهِ، عَنْ أَبِيهِمَا، أَنَّ عَلِيًّا ـ رضى الله عنه ـ قَالَ لِابْنِ عَبَّاسٍ إِنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنِ الْمُتْعَةِ وَعَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ زَمَنَ خَيْبَرَ.

Narrated `Ali: I said to Ibn `Abbas, "During the battle of Khaibar the Prophet (ﷺ) forbade (Nikah) Al-Mut'a and the eating of donkey's meat."

Sahih al-Bukhari 5115
Chapter 32: Allah's Messenger (saws) prohibited Nikah-al-Mut'a lately., Book 67: Wedlock, Marriage (Nikaah)
https://sunnah.com/bukhari:5115

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنِ **ابْنِ شِهَابٍ**، عَنْ عَبْدِ اللَّهِ، وَالْحَسَنِ، ابْنَىْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِمَا، عَنْ عَلِيٍّ ـ رضى الله عنهم ـ قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنِ الْمُتْعَةِ عَامَ خَيْبَرَ وَلُحُومِ حُمُرِ الإِنْسِيَّةِ.

Narrated `Ali: Allah's Messenger (ﷺ) prohibited Al-Mut'a marriage and the eating of donkey's meat in the year of the Khaibar battle.

Sahih al-Bukhari 5523
Chapter 28: The meat of donkeys, Book 72: Hunting, Slaughtering
https://sunnah.com/bukhari:5523

حَدَّثَنِي يَحْيَى بْنُ قَزَعَةَ، حَدَّثَنَا مَالِكٌ، عَنِ **ابْنِ شِهَابٍ**، عَنْ عَبْدِ اللَّهِ، وَالْحَسَنِ، ابْنَىْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِمَا، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ مُتْعَةِ النِّسَاءِ يَوْمَ خَيْبَرَ، وَعَنْ أَكْلِ الْحُمُرِ الإِنْسِيَّةِ.

Narrated `Ali bin Abi Talib: On the day of Khaibar, Allah's Messenger (ﷺ) forbade the Mut'a (i.e. temporary marriage) and the eating of donkey-meat.

Sahih al-Bukhari 4216
Chapter 38: Ghazwa of Khaibar, Book 64: Military Expeditions led by the Prophet (pbuh) (Al-Maghaazi)
https://sunnah.com/bukhari:4216

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ **ابْنِ شِهَابٍ**، عَنْ عَبْدِ اللَّهِ، وَالْحَسَنِ، ابْنَىْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِمَا، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْ مُتْعَةِ النِّسَاءِ يَوْمَ خَيْبَرَ وَعَنْ أَكْلِ لُحُومِ الْحُمُرِ الإِنْسِيَّةِ .

'Ali b. AbiTalib reported that Allah's Messenger (ﷺ) prohibited on the Day of Khaibar the contracting of temporary marriage with women and the eating of the flesh of domestic asses.

Sahih Muslim 1407a
Chapter 3: Mut'ah Marriage: It was permitted then abrograted, then permitted then abrogated, and it will remain Forbidden until the day of resurrection, Book 16: The Book of Marriage

https://sunnah.com/muslim:1407a

حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ، وَالْحَسَنِ، ابْنَىْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِمَا، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، أَنَّ النَّبِيَّ صلى الله عليه وسلم نَهَى عَنْ مُتْعَةِ النِّسَاءِ وَعَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ زَمَنَ خَيْبَرَ . قَالَ وَفِي الْبَابِ عَنْ سَبْرَةَ الْجُهَنِيِّ وَأَبِي هُرَيْرَةَ . قَالَ أَبُو عِيسَى حَدِيثُ عَلِيٍّ حَدِيثٌ حَسَنٌ صَحِيحٌ . وَالْعَمَلُ عَلَى هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنْ أَصْحَابِ النَّبِيِّ صلى الله عليه وسلم وَغَيْرِهِمْ وَإِنَّمَا رُوِيَ عَنِ ابْنِ عَبَّاسٍ شَىْءٌ مِنَ الرُّخْصَةِ فِي الْمُتْعَةِ ثُمَّ رَجَعَ عَنْ قَوْلِهِ حَيْثُ أُخْبِرَ عَنِ النَّبِيِّ صلى الله عليه وسلم وَأَمْرُ أَكْثَرِ أَهْلِ الْعِلْمِ عَلَى تَحْرِيمِ الْمُتْعَةِ وَهُوَ قَوْلُ الثَّوْرِيِّ وَابْنِ الْمُبَارَكِ وَالشَّافِعِيِّ وَأَحْمَدَ وَإِسْحَاقَ .

Ali bin Abi Talib narrated: "The Prophet prohibited the Mut'ah with women, and the meat of domestic donkeys during (the campaign of) Khaibar."

Jami` at-Tirmidhi 1121
Chapter 29: What Has Been Related About (The Prohibition of) Mut'ah, Book 11: The Book on Marriage
Grade: Sahih (Darussalam)
https://sunnah.com/tirmidhi:1121

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ يَحْيَى بْنِ سَعِيدٍ الأَنْصَارِيِّ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الزُّهْرِيِّ، ح وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ، وَالْحَسَنِ، ابْنَىْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِمَا، عَنْ عَلِيٍّ، قَالَ نَهَى رَسُولُ اللَّهِ صلى الله عليه وسلم عَنْ مُتْعَةِ النِّسَاءِ زَمَنَ خَيْبَرَ وَعَنْ لُحُومِ الْحُمُرِ الأَهْلِيَّةِ .

Narrated 'Abdullah and Al-Hasan, the sons of Muhammad bin 'Ali: Fromt their father, that 'Ali said: "During the time of Khaibar, the Messenger of Allah (ﷺ) prohibited Mut'ah with women and eating the meat of domesticated donkeys.

Jami` at-Tirmidhi 1794
Chapter 6: What Has Been Related About The Meat Of Domesticated Donkey, Book 25: The Book on Food
Grade: Sahih (Darussalam)
https://sunnah.com/tirmidhi:1794

أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْمُقْرِئُ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى، قَالَ أَصَبْنَا يَوْمَ خَيْبَرَ حُمُرًا خَارِجًا مِنَ الْقَرْيَةِ فَطَبَخْنَاهَا فَنَادَى مُنَادِي النَّبِيِّ صلى الله عليه وسلم إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ حَرَّمَ لُحُومَ الْحُمُرِ فَأَكْفِئُوا الْقُدُورَ بِمَا فِيهَا . فَأَكْفَأْنَاهَا .

It was narrated that 'Abdullah bin Awfa said: "On the Day of khaiber we caught some donkeys outside the village and we cooked them. Then the caller of the Prophet called out: 'The Messenger of Allah has forbidden the flesh of donkeys, so turn over your cooking pots with whatever is in them.' So we turned them over."

Sunan an-Nasa'i 4339
Chapter 31: Prohibition Of Eating The Flesh Of Domesticated Donkeys, Book 42: The Book of Hunting and Slaughtering
Grade: Sahih (Darussalam)
https://sunnah.com/nasai:4339

أَخْبَرَنَا قُتَيْبَةُ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنِ الرَّبِيعِ بْنِ سَبْرَةَ الْجُهَنِيِّ، عَنْ أَبِيهِ، قَالَ أَذِنَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالْمُتْعَةِ فَانْطَلَقْتُ

أَنَا وَرَجُلٌ إِلَى امْرَأَةٍ مِنْ بَنِي عَامِرٍ فَعَرَضْنَا عَلَيْهَا أَنْفُسَنَا فَقَالَتْ مَا تُعْطِينِي فَقُلْتُ رِدَائِي . وَقَالَ صَاحِبِي رِدَائِي . وَكَانَ رِدَاءُ صَاحِبِي أَجْوَدَ مِنْ رِدَائِي وَكُنْتُ أَشَبَّ مِنْهُ فَإِذَا نَظَرَتْ إِلَى رِدَاءِ صَاحِبِي أَعْجَبَهَا وَإِذَا نَظَرَتْ إِلَىَّ أَعْجَبَتْهَا ثُمَّ قَالَتْ أَنْتَ وَرِدَاؤُكَ يَكْفِينِي . فَمَكَثْتُ مَعَهَا ثَلاَثًا ثُمَّ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " مَنْ كَانَ عِنْدَهُ مِنْ هَذِهِ النِّسَاءِ اللاَّتِي يَتَمَتَّعُ فَلْيُخَلِّ سَبِيلَهَا . "

It was narrated from Ar-Rabi' bin Sabrah Al-Juhani that his father said: "The Messenger of Allah gave permission for Mut'ah, so I and another man went to a woman from Bani 'Amir and offered ourselves to her (for Mut'ah). She said: 'What will you give me?' I said: 'My Rida' (upper garment).' My companion also said: 'My Rida'.' My companion's Rida' was finer than mine, but I was younger than him. When she looked at my companion's Rida' she liked it, but when she looked at me, she liked me. Then she said: 'You and your Rida' are sufficient for me.' I stayed with her for three (days), then the Messenger of Allah said: 'Whoever has any of these women whom he married temporarily should let them go.'"

Sunan an-Nasa'i 3368
Chapter 71: The Prohibition of Mut'ah (Temporary Marriage), Book 26: The Book of Marriage
Grade: Sahih (Darussalam)
https://sunnah.com/nasai:3368

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا بِشْرُ بْنُ عُمَرَ، حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنِ **ابْنِ شِهَابٍ**، عَنْ عَبْدِ اللَّهِ، وَالْحَسَنِ، ابْنَىْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِمَا، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، أَنَّ رَسُولَ اللَّهِ ـ صلى الله عليه وسلم ـ نَهَى عَنْ مُتْعَةِ النِّسَاءِ يَوْمَ خَيْبَرَ وَعَنْ لُحُومِ الْحُمُرِ الإِنْسِيَّةِ .

It was narrated from 'Ali bin Abu Talib that: The Messenger of Allah forbade on the Day of Khaibar, the temporary marriage of women and (he forbade) the flesh of domestic donkeys.

Sunan Ibn Majah 1961
Chapter 44: Prohibition of temporary marriage (Mut`ah), Book 9: The Chapters on Marriage
Grade: Sahih (Darussalam)
https://sunnah.com/ibnmajah:1961

Hadith # 5, al-Zuhri: Ali and Talib, Inherit from Abu Talib (if Abu Talib was a disbeliever, how come he was inherited from)

حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنَا سَعْدَانُ بْنُ يَحْيَى، حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، أَنَّهُ قَالَ زَمَنَ الْفَتْحِ يَا رَسُولَ اللَّهِ، أَيْنَ تَنْزِلُ غَدًا قَالَ النَّبِيُّ صلى الله عليه وسلم " وَهَلْ تَرَكَ لَنَا عَقِيلٌ مِنْ مَنْزِلٍ ". ثُمَّ قَالَ " لاَ يَرِثُ الْمُؤْمِنُ الْكَافِرَ، وَلاَ يَرِثُ الْكَافِرُ الْمُؤْمِنَ ". قِيلَ لِلزُّهْرِيِّ وَمَنْ وَرِثَ أَبَا طَالِبٍ قَالَ وَرِثَهُ عَقِيلٌ وَطَالِبٌ. قَالَ مَعْمَرٌ عَنِ الزُّهْرِيِّ أَيْنَ تَنْزِلُ غَدًا. فِي حَجَّتِهِ، وَلَمْ يَقُلْ يُونُسُ حَجَّتِهِ وَلاَ زَمَنَ الْفَتْحِ.

Narrated `Amr bin `Uthman: Usama bin Zaid said during the Conquest (of Mecca), "O Allah's Messenger (ﷺ)! Where will we encamp tomorrow?" The Prophet (ﷺ) said, "But has `Aqil left for us any house to lodge in?" He then added, "No believer will inherit an infidel's property, and no infidel will inherit the property of a believer." Az- Zuhri was asked, "Who inherited Abu Talib?" Az-Zuhri replied, "Ail and Talib inherited him."

Sahih al-Bukhari 4282, 4283
Chapter 48: Where did the Prophet (saws) fix the flag on the day of the conquest of Makkah?, Book 64: Military Expeditions led by the Prophet (pbuh) (Al-Maghaazi)
https://sunnah.com/bukhari:4282

Hadith # 6, al-Zuhri: Ali corrects Ibn Abbas in muta

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، حَدَّثَنَا **الزُّهْرِيُّ**، عَنِ الْحَسَنِ، وَعَبْدِ اللَّهِ، ابْنَىْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِمَا، أَنَّ عَلِيًّا ـ رضى الله عنه ـ قِيلَ لَهُ إِنَّ ابْنَ عَبَّاسٍ لاَ يَرَى بِمُتْعَةِ النِّسَاءِ بَأْسًا. فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم نَهَى عَنْهَا يَوْمَ خَيْبَرَ، وَعَنْ لُحُومِ الْحُمُرِ الإِنْسِيَّةِ. وَقَالَ بَعْضُ النَّاسِ إِنِ احْتَالَ حَتَّى تَمَتَّعَ، فَالنِّكَاحُ فَاسِدٌ. وَقَالَ بَعْضُهُمُ النِّكَاحُ جَائِزٌ وَالشَّرْطُ بَاطِلٌ.

Narrated Muhammad bin `Ali: `Ali was told that Ibn `Abbas did not see any harm in the Mut'a marriage. `Ali said, "Allah's Messenger (ﷺ) forbade the Mut'a marriage on the Day of the battle of Khaibar and he forbade the eating of donkey's meat." Some people said, "If one, by a tricky way, marries temporarily, his marriage is illegal." Others said, "The marriage is valid but its condition is illegal."

Sahih al-Bukhari 6961
Chapter 4: Tricks in marriages, Book 90: Tricks
https://sunnah.com/bukhari:6961

Hadith # 7, al-Zuhri: Aisha's not mentioning Ali and Other matters

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، قَالَ أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، عَنْ مَعْمَرٍ، عَنِ **الزُّهْرِيِّ**، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، قَالَ قَالَتْ عَائِشَةُ لَمَّا ثَقُلَ النَّبِيُّ صلى الله عليه وسلم وَاشْتَدَّ وَجَعُهُ اسْتَأْذَنَ أَزْوَاجَهُ أَنْ يُمَرَّضَ فِي بَيْتِي فَأَذِنَّ لَهُ، فَخَرَجَ بَيْنَ رَجُلَيْنِ تَخُطُّ رِجْلاَهُ الأَرْضَ، وَكَانَ بَيْنَ الْعَبَّاسِ وَرَجُلٍ آخَرَ. قَالَ عُبَيْدُ اللَّهِ فَذَكَرْتُ ذَلِكَ لِابْنِ عَبَّاسٍ مَا قَالَتْ عَائِشَةُ فَقَالَ لِي وَهَلْ تَدْرِي مَنِ الرَّجُلُ الَّذِي لَمْ تُسَمِّ عَائِشَةُ قُلْتُ لاَ. قَالَ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ.

Narrated `Aisha: "When the Prophet (ﷺ) became seriously ill and his disease became aggravated he asked for permission from his wives to be nursed in my house and he was allowed. He came out with the help of two men and his legs were dragging on the ground. He was between Al-`Abbas and another man." 'Ubaidullah said, "I told Ibn `Abbas what `Aisha had narrated and he said, 'Do you know who was the (second) man whose name `Aisha did not mention'" I said, 'No.' Ibn `Abbas said, 'He was `Ali Ibn Abi Talib.' "

Sahih al-Bukhari 665
Chapter 39: The limit set for a patient to attend the congregational Salat (prayer)?, Book 10: Call to Prayers (Adhaan)
https://sunnah.com/bukhari:665

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ **الزُّهْرِيِّ**، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، قَالَتْ عَائِشَةُ ـ رضى الله عنها ـ لَمَّا ثَقُلَ النَّبِيُّ صلى الله عليه وسلم فَاشْتَدَّ وَجَعُهُ اسْتَأْذَنَ أَزْوَاجَهُ أَنْ يُمَرَّضَ فِي بَيْتِي، فَأَذِنَّ لَهُ، فَخَرَجَ بَيْنَ رَجُلَيْنِ، تَخُطُّ رِجْلاَهُ الأَرْضَ، وَكَانَ بَيْنَ الْعَبَّاسِ، وَبَيْنَ رَجُلٍ آخَرَ. فَقَالَ عُبَيْدُ اللَّهِ فَذَكَرْتُ لِابْنِ عَبَّاسٍ مَا قَالَتْ عَائِشَةُ، فَقَالَ لِي وَهَلْ تَدْرِي مَنِ الرَّجُلُ الَّذِي لَمْ تُسَمِّ عَائِشَةُ قُلْتُ لاَ. قَالَ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ.

Narrated Az-Zuhri: Ubaidullah bin `Abdullah told me that `Aisha had said, "When the Prophet (ﷺ) became sick and his condition became serious, he requested his wives to allow him to be treated in my house, and they allowed him. He came out leaning on two men while his feet were dragging on the ground. He was walking between Al-`Abbas and another man." 'Ubaidullah said, "When I informed Ibn `Abbas of what `Aisha had said, he asked me whether I knew who was the second man whom `Aisha had not named. I replied in the negative. He said, 'He was `Ali bin Abi Talib."

Sahih al-Bukhari 2588
Chapter 14: Giving gifts by a husband to his wife, and by a wife to her husband, Book 51: Gifts
https://sunnah.com/bukhari:2588

حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ أَخْبَرَنَا شُعَيْبٌ، **عَنِ الزُّهْرِيِّ**، قَالَ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ عَائِشَةَ، قَالَتْ لَمَّا ثَقُلَ النَّبِيُّ صلى الله عليه وسلم وَاشْتَدَّ بِهِ وَجَعُهُ، اسْتَأْذَنَ أَزْوَاجَهُ فِي أَنْ يُمَرَّضَ فِي بَيْتِي، فَأَذِنَّ لَهُ، فَخَرَجَ النَّبِيُّ صلى الله عليه وسلم بَيْنَ رَجُلَيْنِ تَخُطُّ رِجْلاَهُ فِي الأَرْضِ بَيْنَ عَبَّاسٍ وَرَجُلٍ آخَرَ. قَالَ عُبَيْدُ اللَّهِ فَأَخْبَرْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ فَقَالَ أَتَدْرِي مَنِ الرَّجُلُ الآخَرُ قُلْتُ لاَ. قَالَ هُوَ عَلِيٌّ. وَكَانَتْ عَائِشَةُ ـ رضى الله عنها ـ تُحَدِّثُ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ بَعْدَ مَا دَخَلَ بَيْتَهُ وَاشْتَدَّ وَجَعُهُ " هَرِيقُوا عَلَىَّ مِنْ سَبْعِ قِرَبٍ، لَمْ تُحْلَلْ أَوْكِيَتُهُنَّ، لَعَلِّي أَعْهَدُ إِلَى النَّاسِ ". وَأُجْلِسَ فِي مِخْضَبٍ لِحَفْصَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم، ثُمَّ طَفِقْنَا نَصُبُّ عَلَيْهِ تِلْكَ حَتَّى طَفِقَ يُشِيرُ إِلَيْنَا أَنْ قَدْ فَعَلْتُنَّ، ثُمَّ خَرَجَ إِلَى النَّاسِ.

Narrated `Aisha: When the ailment of the Prophet (ﷺ) became aggravated and his disease became severe, he asked his wives to permit him to be nursed (treated) in my house. So they gave him the permission. Then the Prophet came (to my house) with the support of two men, and his legs were dragging on the ground, between `Abbas, and another man." 'Ubaidullah (the sub narrator) said, "I informed `Abdullah bin `Abbas of what `Aisha said. Ibn `Abbas said: 'Do you know who was the other man?' I replied in the negative. Ibn `Abbas said, 'He was `Ali (bin Abi Talib)." `Aisha further said, "When the Prophet (ﷺ) came to my house and his sickness became aggravated he ordered us to pour seven skins full of water on him, so that he might give some advice to the people. So he was seated in a Mikhdab (brass tub) belonging to Hafsa, the wife of the Prophet. Then, all of us started pouring water on him from the water skins till he beckoned to us to stop and that we have done (what he wanted us to do). After that he went out to the people."

Sahih al-Bukhari 198
Chapter 45: To take a bath or perform ablution from a Mikhdab (utensil), a tumbler, or a wooden or stone pot, Book 4: Ablutions (Wudu')
https://sunnah.com/bukhari:198

حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، وَيُونُسُ، قَالَ **الزُّهْرِيُّ** أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ عَائِشَةَ ـ رضى الله عنها ـ زَوْجَ النَّبِيِّ صلى الله عليه وسلم قَالَتْ لَمَّا ثَقُلَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَاشْتَدَّ وَجَعُهُ، اسْتَأْذَنَ أَزْوَاجَهُ فِي أَنْ يُمَرَّضَ فِي بَيْتِي، فَأَذِنَّ، فَخَرَجَ بَيْنَ رَجُلَيْنِ، تَخُطُّ رِجْلاَهُ فِي الأَرْضِ بَيْنَ عَبَّاسٍ وَآخَرَ. فَأَخْبَرْتُ ابْنَ عَبَّاسٍ قَالَ هَلْ تَدْرِي مَنِ الرَّجُلُ الآخَرُ الَّذِي لَمْ تُسَمِّ عَائِشَةُ قُلْتُ لاَ. قَالَ هُوَ عَلِيٌّ. قَالَتْ عَائِشَةُ فَقَالَ النَّبِيُّ صلى الله عليه وسلم بَعْدَ مَا دَخَلَ بَيْتَهَا وَاشْتَدَّ بِهِ وَجَعُهُ " هَرِيقُوا عَلَىَّ مِنْ سَبْعِ قِرَبٍ لَمْ تُحْلَلْ أَوْكِيَتُهُنَّ، لَعَلِّي أَعْهَدُ إِلَى النَّاسِ ". قَالَتْ فَأَجْلَسْنَاهُ فِي مِخْضَبٍ لِحَفْصَةَ زَوْجِ النَّبِيِّ صلى الله عليه وسلم ثُمَّ طَفِقْنَا نَصُبُّ عَلَيْهِ مِنْ تِلْكَ الْقِرَبِ، حَتَّى جَعَلَ يُشِيرُ إِلَيْنَا أَنْ قَدْ فَعَلْتُنَّ. قَالَتْ وَخَرَجَ إِلَى النَّاسِ فَصَلَّى لَهُمْ وَخَطَبَهُمْ.

Narrated `Aisha: (the wife of the Prophet) When the health of Allah's Messenger (ﷺ) deteriorated and his condition became serious, he asked the permission of all his wives to allow him to be treated In my house, and they allowed him. He came out, supported by two men and his legs were dragging on the ground between `Abbas and another man. (The sub-narrator told Ibn `Abbas who said: Do you know who was the other man whom `Aisha did not mention? The sub-narrator said: No. Ibn `Abbas said: It was `Ali.) `Aisha added: When the Prophet entered my house and his disease became aggravated, he said, "Pour on me seven water skins full of water (the tying ribbons of which had not been untied) so that I may give some advice to the people." So we made him sit in a tub belonging to Hafsa, the wife of the Prophet (ﷺ) and started pouring water on him from those water skins till he waved us to stop. Then he went out to the people and led them in prayer and delivered a speech before them.

Sahih al-Bukhari 5714
Chapter 22: Chapter, Book 76: Medicine
https://sunnah.com/bukhari:5714

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، قَالَ أَمْلَى عَلَىَّ هِشَامُ بْنُ يُوسُفَ مِنْ حِفْظِهِ أَخْبَرَنَا مَعْمَرٌ، عَنِ **الزُّهْرِيِّ**، قَالَ قَالَ لِي الْوَلِيدُ بْنُ عَبْدِ الْمَلِكِ أَبَلَغَكَ أَنَّ عَلِيًّا، كَانَ فِيمَنْ قَذَفَ عَائِشَةَ قُلْتُ لاَ. وَلَكِنْ قَدْ أَخْبَرَنِي رَجُلاَنِ مِنْ قَوْمِكَ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَأَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ أَنَّ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ لَهُمَا كَانَ عَلِيٌّ مُسَلِّمًا فِي شَأْنِهَا. فَرَاجَعُوهُ فَلَمْ يَرْجِعْ وَقَالَ مُسَلِّمًا بِلاَ شَكٍّ فِيهِ وَعَلَيْهِ كَانَ فِي أَصْلِ الْعَتِيقِ كَذَلِكَ

Narrated Az-Zuhri: Al-Walid bin `Abdul Malik said to me, "Have you heard that `Ali' was one of those who slandered `Aisha?" I replied, "No, but two men from your people (named) Abu Salama bin `Abdur-Rahman and Abu Bakr bin `Abdur-Rahman bin Al-Harith have informed me that Aisha told them that `Ali remained silent about her case."

Sahih al-Bukhari 4142
Chapter 34: The narration of Al-Ifk, Book 64: Military Expeditions led by the Prophet (pbuh) (Al-Maghaazi)
https://sunnah.com/bukhari:4142

Hadith # 8, al-Zuhri: Ali intimates to marry the daughter of abu Jahl

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ، أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ، قَالَ إِنَّ عَلِيًّا خَطَبَ بِنْتَ أَبِي جَهْلٍ، فَسَمِعَتْ بِذَلِكَ، فَاطِمَةُ، فَأَتَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَزْعُمُ قَوْمُكَ أَنَّكَ لاَ تَغْضَبُ لِبَنَاتِكَ، هَذَا عَلِيٌّ نَاكِحٌ بِنْتَ أَبِي جَهْلٍ، فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَسَمِعْتُهُ حِينَ تَشَهَّدَ يَقُولُ " أَمَّا بَعْدُ أَنْكَحْتُ أَبَا الْعَاصِ بْنَ الرَّبِيعِ، فَحَدَّثَنِي وَصَدَقَنِي، وَإِنَّ فَاطِمَةَ بَضْعَةٌ مِنِّي، وَإِنِّي أَكْرَهُ أَنْ يَسُوءَهَا، وَاللَّهِ لاَ تَجْتَمِعُ بِنْتُ رَسُولِ اللَّهِ صلى الله عليه وسلم وَبِنْتُ عَدُوِّ اللَّهِ عِنْدَ رَجُلٍ وَاحِدٍ ". فَتَرَكَ عَلِيٌّ الْخِطْبَةَ. وَزَادَ مُحَمَّدُ بْنُ عَمْرِو بْنِ حَلْحَلَةَ عَنِ ابْنِ شِهَابٍ عَنْ عَلِيٍّ عَنْ مِسْوَرٍ، سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم وَذَكَرَ صِهْرًا لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ فَأَثْنَى عَلَيْهِ فِي مُصَاهَرَتِهِ إِيَّاهُ فَأَحْسَنَ قَالَ " حَدَّثَنِي فَصَدَقَنِي، وَوَعَدَنِي فَوَفَى لِي ".

Narrated Al-Miswar bin Makhrama: `Ali demanded the hand of the daughter of Abu Jahl. Fatima heard of this and went to Allah's Messenger (ﷺ) saying, "Your people think that you do not become angry for the sake of your daughters as `Ali is now going to marry the daughter of Abu Jahl. "On that Allah's Messenger (ﷺ) got up and after his recitation of Tashah-hud. I heard him saying, "Then after! I married one of my daughters to Abu Al-`As bin Al- Rabi` (the husband of Zainab, the daughter of the Prophet (ﷺ)) before Islam and he proved truthful in whatever he said to me. No doubt, Fatima is a part of me, I hate to see her being troubled. By Allah, the daughter of Allah's Messenger (ﷺ) and the daughter of Allah's Enemy cannot be the wives of one man." So `Ali gave up that engagement. 'Al-Miswar further said: I heard the Prophet (ﷺ) talking and he mentioned a son-in-law of his belonging to the tribe of Bani `Abd-Shams. He highly praised him concerning that relationship and said (whenever) he spoke to me, he spoke the truth, and whenever he promised me, he fulfilled his promise."

Sahih al-Bukhari 3729
Chapter 16: Narrations about the sons-in-law of the Prophet (saws), Book 62: Companions of the Prophet
https://sunnah.com/bukhari:3729

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ وَهْوَ عَلَى الْمِنْبَرِ " إِنَّ بَنِي هِشَامِ بْنِ الْمُغِيرَةِ اسْتَأْذَنُوا فِي أَنْ يُنْكِحُوا ابْنَتَهُمْ عَلِيَّ بْنَ أَبِي طَالِبٍ فَلاَ آذَنُ، ثُمَّ لاَ آذَنُ، ثُمَّ لاَ آذَنُ، إِلاَّ أَنْ يُرِيدَ ابْنُ أَبِي طَالِبٍ أَنْ يُطَلِّقَ ابْنَتِي وَيَنْكِحَ ابْنَتَهُمْ، فَإِنَّمَا هِيَ بَضْعَةٌ مِنِّي، يُرِيبُنِي مَا أَرَابَهَا وَيُؤْذِينِي مَا آذَاهَا ". هَكَذَا قَالَ.

Narrated Al-Miswar bin Makhrama: I heard Allah's Messenger (ﷺ) who was on the pulpit, saying, "Banu Hisham bin Al-Mughira have requested me to allow them to marry their daughter to `Ali bin Abu Talib, but I don't give permission, and will not give permission unless `Ali bin Abi Talib divorces my daughter in order to marry their daughter, because Fatima is a part of my body, and I hate what she hates to see, and what hurts her, hurts me."

Sahih al-Bukhari 5230
Chapter 110: Attempt to prevent the daughter's jealousy, Book 67: Wedlock, Marriage (Nikaah)

https://sunnah.com/bukhari:5230

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " فَاطِمَةُ بَضْعَةٌ مِنِّي، فَمَنْ أَغْضَبَهَا أَغْضَبَنِي ".

Narrated Al-Miswar bin Makhrama: Allah's Messenger (ﷺ) said, "Fatima is a part of me, and he who makes her angry, makes me angry."

Sahih al-Bukhari 3714
Chapter 12: The virtues of the relatives of Allah's Messenger ﷺ, Book 62: Companions of the Prophet
https://sunnah.com/bukhari:3714

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِنَّ بَنِي الْمُغِيرَةِ اسْتَأْذَنُوا فِي أَنْ يَنْكِحَ عَلِيٌّ ابْنَتَهُمْ، فَلاَ آذَنُ ".

Narrated Al-Miswar bin Makhrama Az-Zuhri: I heard the Prophet (ﷺ) saying, "Banu Al-Mughira have asked my leave to let `Ali marry their daughter, but I give no leave to this effect."

Sahih al-Bukhari 5278
Chapter 13: Ash-Shiqaq (the breach between the man and his wife)., Book 68: Divorce
https://sunnah.com/bukhari:5278

حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الْجَرْمِيُّ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي أَنَّ الْوَلِيدَ بْنَ كَثِيرٍ، حَدَّثَهُ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ الدُّؤَلِيِّ، حَدَّثَهُ أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ أَنَّ عَلِيَّ بْنَ حُسَيْنٍ حَدَّثَهُ أَنَّهُمْ، حِينَ قَدِمُوا الْمَدِينَةَ مِنْ عِنْدِ يَزِيدَ بْنِ مُعَاوِيَةَ مَقْتَلَ حُسَيْنِ بْنِ عَلِيٍّ رَحْمَةُ اللَّهِ عَلَيْهِ لَقِيَهُ الْمِسْوَرُ بْنُ مَخْرَمَةَ فَقَالَ لَهُ هَلْ لَكَ إِلَيَّ مِنْ حَاجَةٍ تَأْمُرُنِي بِهَا فَقُلْتُ لَهُ لاَ. فَقَالَ لَهُ فَهَلْ أَنْتَ مُعْطِيَّ سَيْفَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَإِنِّي أَخَافُ أَنْ يَغْلِبَكَ الْقَوْمُ عَلَيْهِ، وَايْمُ اللَّهِ، لَئِنْ أَعْطَيْتَنِيهِ لاَ يُخْلَصُ إِلَيْهِمْ أَبَدًا حَتَّى تُبْلَغَ نَفْسِي، إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَطَبَ ابْنَةَ أَبِي جَهْلٍ عَلَى فَاطِمَةَ ـ عَلَيْهَا السَّلاَمُ ـ فَسَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَخْطُبُ النَّاسَ فِي ذَلِكَ عَلَى مِنْبَرِهِ هَذَا وَأَنَا يَوْمَئِذٍ مُحْتَلِمٌ فَقَالَ " إِنَّ فَاطِمَةَ مِنِّي، وَأَنَا أَتَخَوَّفُ أَنْ تُفْتَنَ فِي دِينِهَا ". ثُمَّ ذَكَرَ صِهْرًا لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ، فَأَثْنَى عَلَيْهِ فِي مُصَاهَرَتِهِ إِيَّاهُ قَالَ " حَدَّثَنِي فَصَدَقَنِي، وَوَعَدَنِي فَوَفَى لِي، وَإِنِّي لَسْتُ أُحَرِّمُ حَلاَلاً وَلاَ أُحِلُّ حَرَامًا، وَلَكِنْ وَاللَّهِ لاَ تَجْتَمِعُ بِنْتُ رَسُولِ اللَّهِ صلى الله عليه وسلم وَبِنْتُ عَدُوِّ اللَّهِ أَبَدًا ".

Narrated `Ali bin Al-Husain: That when they reached Medina after returning from Yazid bin Mu'awaiya after the martyrdom of Husain bin `Ali (may Allah bestow His Mercy upon him), Al-Miswar bin Makhrama met him and said to him, "Do you have any need you may order me to satisfy?" `Ali said, "No." Al-Miswar said, Will you give me the sword of Allah's Messenger (ﷺ) for I am afraid that people may take it from you by force? By Allah, if you give it to me, they will never be able to take it till I die." When `Ali bin Abu Talib demanded the hand of the daughter of Abi Jahal to be his wife besides Fatima, I heard Allah's Messenger (ﷺ) on his pulpit delivering a sermon in this connection before the people, and I had then attained my age of puberty. Allah's Messenger (ﷺ) said, "Fatima is from me, and I am afraid she will be subjected to trials in her religion (because of jealousy)." The Prophet (ﷺ) then mentioned one of his son-in-law who was from the tribe of 'Abu Shams, and he praised him as a good son-in-law, saying, "Whatever he said was the truth, and he promised me and fulfilled his promise. I do not make a legal thing illegal, nor do I make an illegal thing legal, but by Allah, the daughter of Allah's Messenger (ﷺ) and the daughter of

the enemy of Allah, (i.e. Abu Jahl) can never get together (as the wives of one man) (See Hadith No. 76, Vo. 5).

Sahih al-Bukhari 3110
Chapter 5: What has been said regarding the armour of the Prophet ﷺ, his staff, sword, cup and ring, and what the caliphs after him used of these things which had not been distributed, and also (what is said) about his hair, shoes and utensils which were considered as blessed things by his companions and others after his death, Book 57: One-fifth of Booty to the Cause of Allah (Khumus)
https://sunnah.com/bukhari:3110

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " فَاطِمَةُ بَضْعَةٌ مِنِّي، فَمَنْ أَغْضَبَهَا أَغْضَبَنِي ".

Narrated Al-Miswar bin Makhrama: Allah's Messenger (ﷺ) said, "Fatima is a part of me, and whoever makes her angry, makes me angry."

Sahih al-Bukhari 3767
Chapter 29: The merits of Fatima عليها السلام, Book 62: Companions of the Prophet
https://sunnah.com/bukhari:3767

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ، أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ، قَالَ إِنَّ عَلِيًّا خَطَبَ بِنْتَ أَبِي جَهْلٍ، فَسَمِعَتْ بِذَلِكَ، فَاطِمَةُ، فَأَتَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَتْ يَزْعُمُ قَوْمُكَ أَنَّكَ لاَ تَغْضَبُ لِبَنَاتِكَ، هَذَا عَلِيٌّ نَاكِحٌ بِنْتَ أَبِي جَهْلٍ، فَقَامَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَسَمِعْتُهُ حِينَ تَشَهَّدَ يَقُولُ " أَمَّا بَعْدُ أَنْكَحْتُ أَبَا الْعَاصِ بْنَ الرَّبِيعِ، فَحَدَّثَنِي وَصَدَقَنِي، وَإِنَّ فَاطِمَةَ بَضْعَةٌ مِنِّي، وَإِنِّي أَكْرَهُ أَنْ يَسُوءَهَا، وَاللَّهِ لاَ تَجْتَمِعُ بِنْتُ رَسُولِ اللَّهِ صلى الله عليه وسلم وَبِنْتُ عَدُوِّ اللَّهِ عِنْدَ رَجُلٍ وَاحِدٍ ". فَتَرَكَ عَلِيٌّ الْخِطْبَةَ. وَزَادَ مُحَمَّدُ بْنُ عَمْرِو بْنِ حَلْحَلَةَ عَنِ ابْنِ شِهَابٍ عَنْ عَلِيٍّ عَنْ مِسْوَرٍ، سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم وَذَكَرَ صِهْرًا لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ فَأَثْنَى عَلَيْهِ فِي مُصَاهَرَتِهِ إِيَّاهُ فَأَحْسَنَ قَالَ " حَدَّثَنِي فَصَدَقَنِي، وَوَعَدَنِي فَوَفَى لِي ".

Narrated Al-Miswar bin Makhrama: `Ali demanded the hand of the daughter of Abu Jahl. Fatima heard of this and went to Allah's Messenger (ﷺ) saying, "Your people think that you do not become angry for the sake of your daughters as `Ali is now going to marry the daughter of Abu Jahl. "On that Allah's Messenger (ﷺ) got up and after his recitation of Tashah-hud. I heard him saying, "Then after! I married one of my daughters to Abu Al-`As bin Al- Rabi` (the husband of Zainab, the daughter of the Prophet (ﷺ)) before Islam and he proved truthful in whatever he said to me. No doubt, Fatima is a part of me, I hate to see her being troubled. By Allah, the daughter of Allah's Messenger (ﷺ) and the daughter of Allah's Enemy cannot be the wives of one man." So `Ali gave up that engagement. 'Al-Miswar further said: I heard the Prophet (ﷺ) talking and he mentioned a son-in-law of his belonging to the tribe of Bani `Abd-Shams. He highly praised him concerning that relationship and said (whenever) he spoke to me, he spoke the truth, and whenever he promised me, he fulfilled his promise."

Sahih al-Bukhari 3729
Chapter 16: Narrations about the sons-in-law of the Prophet (saws), Book 62: Companions of the Prophet

https://sunnah.com/bukhari:3729

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلاَهُمَا عَنِ اللَّيْثِ بْنِ سَعْدٍ، قَالَ ابْنُ يُونُسَ حَدَّثَنَا لَيْثٌ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُبَيْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ الْقُرَشِيُّ التَّيْمِيُّ، أَنَّحَدَّثَهُ أَنَّهُ، سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى الْمِنْبَرِ وَهُوَ يَقُولُ إِنَّ بَنِي هِشَامِ بْنِ الْمُغِيرَةِ اسْتَأْذَنُونِي أَنْ يُنْكِحُوا ابْنَتَهُمْ عَلِيَّ بْنَ أَبِي طَالِبٍ فَلاَ آذَنُ لَهُمْ ثُمَّ لاَ آذَنُ لَهُمْ ثُمَّ لاَ آذَنُ لَهُمْ إِلاَّ أَنْ يُحِبَّ " ابْنُ أَبِي طَالِبٍ أَنْ يُطَلِّقَ ابْنَتِي وَيَنْكِحَ ابْنَتَهُمْ فَإِنَّمَا ابْنَتِي بَضْعَةٌ مِنِّي يَرِيبُنِي مَا رَابَهَا وَيُؤْذِينِي مَا آذَاهَا " .

Miswar b. Makhramali reported that he heard Allah's Messenger (ﷺ) say, as he sat on the pulpit: The sons of Hisham b. Mughira have asked my permission to marry their daughter with 'Ali b. Abi Talib (that refers to the daughter of Abu Jahl for whom 'All had sent a proposal for marriage). But I would not allow them, I would not allow them, I would not allow them (and the only alternative possible is) that 'Ali should divorce my daughter (and then marry their daughter), for my daughter is part of me. He who disturbs her in fact disturbs me and he who offends her offends me.

Sahih Muslim 2449a
Chapter 15: The Virtues Of Fatimah (RA), The Daughter Of The Prophet (SAW), Book 44: The Book of the Merits of the Companions
https://sunnah.com/muslim:2449a

حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ، حَدَّثَنَا إِبْرَاهِيمُ، - يَعْنِي ابْنَ سَعْدٍ - عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، - وَاللَّفْظُ لَهُ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا أَبِي، عَنْ أَبِيهِ، أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ، حَدَّثَهُ أَنَّ عَائِشَةَ حَدَّثَتْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم دَعَا فَاطِمَةَ ابْنَتَهُ فَسَارَّهَا فَبَكَتْ ثُمَّ سَارَّهَا فَضَحِكَتْ فَقَالَتْ عَائِشَةُ فَقُلْتُ لِفَاطِمَةَ مَا هَذَا الَّذِي سَارَّكِ بِهِ رَسُولُ اللَّهِ صلى الله عليه وسلم فَبَكَيْتِ ثُمَّ سَارَّكِ فَضَحِكْتِ قَالَتْ سَارَّنِي فَأَخْبَرَنِي بِمَوْتِهِ فَبَكَيْتُ ثُمَّ سَارَّنِي فَأَخْبَرَنِي أَنِّي أَوَّلُ مَنْ يَتْبَعُهُ مِنْ أَهْلِهِ فَضَحِكْتُ .

'A'isha reported that Allah's Messenger (ﷺ) called his daughter Fatima (during his last illness). He said. to her something secretly and she wept. He again said to her something secretly and she laughed. 'A'isha further reported that she said to Fatima: What is that which Allah's Messenger (ﷺ) said to you secretly and you wept and then said to you something secretly and you laughed? Thereupon she said: He informed me secretly of his death and so I wept. He then again informed me secretly that I would be the first amongst the members of his family to follow him and so I laughed.

Sahih Muslim 2450a
Chapter 15: The Virtues Of Fatimah (RA), The Daughter Of The Prophet (SAW), Book 44: The Book of the Merits of the Companions
https://sunnah.com/muslim:2450a

حَدَّثَنَا قُتَيْبَةُ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ وَهُوَ عَلَى الْمِنْبَرِ " إِنَّ بَنِي هِشَامِ بْنِ الْمُغِيرَةِ اسْتَأْذَنُونِي فِي أَنْ يُنْكِحُوا ابْنَتَهُمْ عَلِيَّ بْنَ أَبِي طَالِبٍ فَلاَ آذَنُ ثُمَّ لاَ آذَنُ ثُمَّ لاَ آذَنُ إِلاَّ أَنْ يُرِيدَ ابْنُ أَبِي طَالِبٍ أَنْ يُطَلِّقَ ابْنَتِي وَيَنْكِحَ ابْنَتَهُمْ فَإِنَّهَا بَضْعَةٌ مِنِّي يَرِيبُنِي مَا رَابَهَا وَيُؤْذِينِي مَا آذَاهَا " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ . وَقَدْ رَوَاهُ عَمْرُو بْنُ دِينَارٍ عَنِ ابْنِ أَبِي مُلَيْكَةَ عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ نَحْوَ حَدِيثِ اللَّيْثِ .

Narrated Al-Miswar bin Makhramah: "While he was on the Minbar, I heard the Prophet (ﷺ) saying: 'Indeed Banu Hisham bin Al-Mughirah asked me if they could marry their daughter to 'Ali bin Abi Talib. But I do not allow it, I do not allow it, I do not allow it - unless 'Ali bin

Abi Talib wishes to divorce my daughter and marry their daughter, because she is a part of me. I am displeased by what displeases her, and I am harmed by what harms her."

Jami` at-Tirmidhi 3867
Chapter 61: What Has Been Related About The Virtue Of Fatimah, May Allah Be Pleased With Her, Book 49: Chapters on Virtues
Grade: Sahih (Darussalam)
https://sunnah.com/tirmidhi:3867

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ، حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنِي أَبِي، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ حَلْحَلَةَ الدُّؤَلِيُّ، أَنَّ **ابْنَ شِهَابٍ**، حَدَّثَهُ أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ حَدَّثَهُ أَنَّهُمْ، حِينَ قَدِمُوا الْمَدِينَةَ مِنْ عِنْدِ يَزِيدَ بْنِ مُعَاوِيَةَ مَقْتَلَ الْحُسَيْنِ بْنِ عَلِيٍّ - رضى الله عنهما - لَقِيَهُ الْمِسْوَرُ بْنُ مَخْرَمَةَ فَقَالَ لَهُ هَلْ لَكَ إِلَىَّ مِنْ حَاجَةٍ تَأْمُرُنِي بِهَا قَالَ فَقُلْتُ لَهُ لاَ . قَالَ هَلْ أَنْتَ مُعْطِيَّ سَيْفَ رَسُولِ اللَّهِ صلى الله عليه وسلم فَإِنِّي أَخَافُ أَنْ يَغْلِبَكَ الْقَوْمُ عَلَيْهِ وَايْمُ اللَّهِ لَئِنْ أَعْطَيْتَنِيهِ لاَ يُخْلَصُ إِلَيْهِ أَبَدًا حَتَّى يَبْلُغَ إِلَى نَفْسِي إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ - رضى الله عنه - خَطَبَ بِنْتَ أَبِي جَهْلٍ عَلَى فَاطِمَةَ - رضى الله عنها - فَسَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ يَخْطُبُ النَّاسَ فِي ذَلِكَ عَلَى مِنْبَرِهِ هَذَا وَأَنَا يَوْمَئِذٍ مُحْتَلِمٌ فَقَالَ " إِنَّ فَاطِمَةَ مِنِّي وَأَنَا أَتَخَوَّفُ أَنْ تُفْتَنَ فِي دِينِهَا " . قَالَ ثُمَّ ذَكَرَ صِهْرًا لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ فَأَثْنَى عَلَيْهِ فِي مُصَاهَرَتِهِ إِيَّاهُ فَأَحْسَنَ قَالَ " حَدَّثَنِي فَصَدَقَنِي وَوَعَدَنِي فَوَفَّى لِي وَإِنِّي لَسْتُ أُحَرِّمُ حَلاَلاً وَلاَ أُحِلُّ حَرَامًا وَلَكِنْ وَاللَّهِ لاَ تَجْتَمِعُ بِنْتُ رَسُولِ اللَّهِ وَبِنْتُ عَدُوِّ اللَّهِ مَكَانًا وَاحِدًا أَبَدًا " .

Ali bin al-Hussain said that when they returned to Madeenah from Yazid bin Mu'awiyah the place of massacre of Al Hussain bin Ali(may Allaah be pleased with him) Al Miswar bin Makhramah met them and said "tell me if you have any need for me. I said to him "No". He then said Will you not give me the sword of the Apostle of Allaah(ﷺ)? I fear the people may not take it from you by force. (He said) By Allaah if you give it to me no one can take it from me so long as I am alive. Ali bin Abi Talib (may Allaah be pleased with him) asked for the hand of Abu Jahl's daughter in marriage after the marriage with Fathima. I heard the Apostle of Allaah(ﷺ) say while he was addressing the people about this matter on the pulpit and I was mature in those days. Fathima is from me and I am not afraid that she will be tried in respect of her religion. He then mentioned his other son-in-law who belonged to Banu 'Abd Shams. He admired him immensely for his relationship with him and extolled him well. He said "He talked to me and talked truly and he made promise with me and fulfilled it. I do not make lawful what Is unlawful and unlawful what is lawful. But, by Allaah the daughter of the Apostle of Allaah(ﷺ) and the daughter of the enemy of Allaah can never be combined together.

Sunan Abi Dawud 2069
Chapter 679: Women Whom It Is Disliked To Combine Between (In Marriage), Book 12: Marriage (Kitab Al-Nikah)
Grade: Sahih (Al-Albani)
https://sunnah.com/abudawud:2069

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، - الْمَعْنَى - قَالَ أَحْمَدُ حَدَّثَنَا اللَّيْثُ، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُبَيْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ الْقُرَشِيُّ التَّيْمِيُّ، أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ، حَدَّثَهُ أَنَّهُ، سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم عَلَى الْمِنْبَرِ يَقُولُ " إِنَّ بَنِي هِشَامِ بْنِ الْمُغِيرَةِ اسْتَأْذَنُونِي أَنْ يُنْكِحُوا ابْنَتَهُمْ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ فَلاَ آذَنُ ثُمَّ لاَ آذَنُ ثُمَّ لاَ آذَنُ إِلاَّ أَنْ يُرِيدَ ابْنُ أَبِي طَالِبٍ أَنْ يُطَلِّقَ ابْنَتِي وَيَنْكِحَ ابْنَتَهُمْ فَإِنَّمَا ابْنَتِي بَضْعَةٌ مِنِّي يُرِيبُنِي مَا أَرَابَهَا وَيُؤْذِينِي مَا آذَاهَا " . وَالإِخْبَارُ فِي حَدِيثِ أَحْمَدَ .

Al Miswar bin Makramah said that he heard the Apostle of Allaah(ﷺ) say on the pulpit Banu Hashim bin Al Mughirah sought permission from me to marry their daughter to ‘Ali bin Abi Talib. But I do not permit, again, I do not permit, again, I do not permit except that Ibn Abi Talib divorces my daughter and marries their daughter. My daughter is my part, what makes her uneasy makes me uneasy and what troubles her troubles me. The full information rests with the tradition narrated by Ahmad.

Sunan Abi Dawud 2071
Chapter 679: Women Whom It Is Disliked To Combine Between (In Marriage), Book 12: Marriage (Kitab Al-Nikah)
Grade: Sahih (Al-Albani)
https://sunnah.com/abudawud:2071

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا أَبُو الْيَمَانِ، أَنْبَأَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنِي عَلِيُّ بْنُ الْحُسَيْنِ، أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ، أَخْبَرَهُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَطَبَ بِنْتَ أَبِي جَهْلٍ وَعِنْدَهُ فَاطِمَةُ بِنْتُ النَّبِيِّ ـ صلى الله عليه وسلم ـ فَلَمَّا سَمِعَتْ بِذَلِكَ، فَاطِمَةُ أَتَتِ النَّبِيَّ ـ صلى الله عليه وسلم ـ فَقَالَتْ إِنَّ قَوْمَكَ يَتَحَدَّثُونَ أَنَّكَ لاَ تَغْضَبُ لِبَنَاتِكَ وَهَذَا عَلِيٌّ نَاكِحًا ابْنَةَ أَبِي جَهْلٍ . قَالَ الْمِسْوَرُ فَقَامَ النَّبِيُّ ـ صلى الله عليه وسلم ـ فَسَمِعْتُهُ حِينَ تَشَهَّدَ ثُمَّ قَالَ " أَمَّا بَعْدُ فَإِنِّي قَدْ أَنْكَحْتُ أَبَا الْعَاصِ بْنَ الرَّبِيعِ فَحَدَّثَنِي فَصَدَقَنِي وَإِنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ بَضْعَةٌ مِنِّي وَأَنَا أَكْرَهُ أَنْ تَفْتِنُوهَا وَإِنَّهَا وَاللَّهِ لاَ تَجْتَمِعُ بِنْتُ رَسُولِ اللَّهِ وَبِنْتُ عَدُوِّ اللَّهِ عِنْدَ رَجُلٍ وَاحِدٍ أَبَدًا " . قَالَ فَتَرَكَ عَلِيٌّ عَنِ الْخِطْبَةِ .

'Ali bin Husain said that Miswar bin Makhramah told him that: 'Ali bin Abu Talib proposed to the daughter of Abu Jahl, when he was married to Fatimah the daughter of the Prophet. When Fatimah heard of that she went to the Prophet, and said: "Your people are saying that you do not feel angry for your daughters. This 'Ali is going to marry the daughter of Abu Jahl." Miswar said: "The Prophet stood up, and I heard him when he bore witness (i.e., said the Shahadah), then he said: 'I married my daughter (Zainab) to Abul-As bin Rabi', and he spoke to me and was speaking the truth. Fatimah bint Muhammad is a part of me, and I hate to see her faced with troubles. By Allah, the daughter of the Messenger of Allah and the daughter of the enemy of Allah will never be joined together in marriage to one man." He said: So, 'Ali abandoned the marriage proposal.

Sunan Ibn Majah 1999
Chapter 56: Jealousy, Book 9: The Chapters on Marriage
Grade: Sahih (Darussalam)
https://sunnah.com/ibnmajah:1999

حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ الْمِصْرِيُّ، أَنْبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ ـ صلى الله عليه وسلم ـ وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ " إِنَّ بَنِي هِشَامِ بْنِ الْمُغِيرَةِ اسْتَأْذَنُونِي أَنْ يُنْكِحُوا ابْنَتَهُمْ عَلِيَّ بْنَ أَبِي طَالِبٍ فَلاَ آذَنُ لَهُمْ ثُمَّ لاَ آذَنُ لَهُمْ ثُمَّ لاَ آذَنُ لَهُمْ إِلاَّ أَنْ يُرِيدَ عَلِيُّ بْنُ أَبِي طَالِبٍ أَنْ يُطَلِّقَ ابْنَتِي وَيَنْكِحَ ابْنَتَهُمْ فَإِنَّمَا هِيَ بَضْعَةٌ مِنِّي يَرِيبُنِي مَا رَابَهَا وَيُؤْذِينِي مَا آذَاهَا " .

It was narrated that Mishwar bin Makhramah said: "I heard the Messenger of Allah when he was on the pulpit, say: 'Banu Hisham bin Mughirah asked me for permission to marry their daughter to 'Ali bin Abu Talib, but I will not give them permission, and I will not give them permission, and I will not give them permission, unless 'Ali bin Abu Talib wants to divorce my daughter and marry their daughter, for she is a part of me, and what bothers her bothers me, and what upsets her upsets me."

Sunan Ibn Majah 1998
Chapter 56: Jealousy, Book 9: The Chapters on Marriage
Grade: Sahih (Darussalam)
https://sunnah.com/ibnmajah:1998

Hadith # 9, al-Zuhri: Ali acknowledges abu Bakr's Superiority

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ، أَنَّ فَاطِمَةَ ـ عَلَيْهَا السَّلاَمُ ـ أَرْسَلَتْ إِلَى أَبِي بَكْرٍ تَسْأَلُهُ مِيرَاثَهَا مِنَ النَّبِيِّ صلى الله عليه وسلم فِيمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ صلى الله عليه وسلم، تَطْلُبُ صَدَقَةَ النَّبِيِّ صلى الله عليه وسلم الَّتِي بِالْمَدِينَةِ وَفَدَكٍ وَمَا بَقِيَ مِنْ خُمُسِ خَيْبَرَ. فَقَالَ أَبُو بَكْرٍ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " لاَ نُورَثُ، مَا تَرَكْنَا فَهُوَ صَدَقَةٌ، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ مِنْ هَذَا الْمَالِ ـ يَعْنِي مَالَ اللَّهِ ـ لَيْسَ لَهُمْ أَنْ يَزِيدُوا عَلَى الْمَأْكَلِ ". وَإِنِّي وَاللَّهِ لاَ أُغَيِّرُ شَيْئًا مِنْ صَدَقَاتِ النَّبِيِّ صلى الله عليه وسلم الَّتِي كَانَتْ عَلَيْهَا فِي عَهْدِ النَّبِيِّ صلى الله عليه وسلم، وَلأَعْمَلَنَّ فِيهَا بِمَا عَمِلَ فِيهَا رَسُولُ اللَّهِ صلى الله عليه وسلم. فَتَشَهَّدَ عَلِيٌّ، ثُمَّ قَالَ إِنَّا قَدْ عَرَفْنَا يَا أَبَا بَكْرٍ فَضِيلَتَكَ. وَذَكَرَ قَرَابَتَهُمْ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَحَقَّهُمْ. فَتَكَلَّمَ أَبُو بَكْرٍ فَقَالَ وَالَّذِي نَفْسِي بِيَدِهِ، لَقَرَابَةُ رَسُولِ اللَّهِ صلى الله عليه وسلم أَحَبُّ إِلَىَّ أَنْ أَصِلَ مِنْ قَرَابَتِي.

Narrated 'Aisha:
Fatima sent somebody to Abu Bakr asking him to give her her inheritance from the Prophet (ﷺ) from what Allah had given to His Apostle through Fai (i.e. booty gained without fighting). She asked for the Sadaqa (i.e. wealth assigned for charitable purposes) of the Prophet (ﷺ) at Medina, and Fadak, and what remained of the Khumus (i.e., one-fifth) of the Khaibar booty. Abu Bakr said, "Allah's Messenger (ﷺ) said, 'We (Prophets), our property is not inherited, and whatever we leave is Sadaqa, but Muhammad's Family can eat from this property, i.e. Allah's property, but they have no right to take more than the food they need.' By Allah! I will not bring any change in dealing with the Sadaqa of the Prophet (and will keep them) as they used to be observed in his (i.e. the Prophet's) life-time, and I will dispose with it as Allah's Messenger (ﷺ) used to do," Then 'Ali said, "I testify that None has the right to be worshipped but Allah, and that Muhammad is His Apostle," and added, "O Abu Bakr! We acknowledge your superiority." Then he (i.e. 'Ali) mentioned their own relationship to Allah's Apostle and their right. Abu Bakr then spoke saying, "By Allah in Whose Hands my life is. I love to do good to the relatives of Allah's Apostle rather than to my own relatives"

Sahih al-Bukhari 3711, 3712
Chapter 12: The virtues of the relatives of Allah's Messenger ﷺ, Book 62: Companions of the Prophet
https://sunnah.com/bukhari:3711

Hadith # 10, al-Zuhri: Hamza is in a drunken stupor

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي عَلِيُّ بْنُ الْحُسَيْنِ، أَنَّ حُسَيْنَ بْنَ عَلِيٍّ، عَلَيْهِمَا السَّلاَمُ أَخْبَرَهُ أَنَّ عَلِيًّا قَالَ كَانَتْ لِي شَارِفٌ مِنْ نَصِيبِي مِنَ الْمَغْنَمِ يَوْمَ بَدْرٍ، وَكَانَ النَّبِيُّ صلى الله عليه وسلم أَعْطَانِي شَارِفًا مِنَ الْخُمُسِ، فَلَمَّا أَرَدْتُ أَنْ أَبْتَنِيَ بِفَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ صلى الله عليه وسلم وَاعَدْتُ رَجُلاً صَوَّاغًا مِنْ بَنِي قَيْنُقَاعَ، أَنْ يَرْتَحِلَ مَعِيَ فَنَأْتِيَ بِإِذْخِرٍ أَرَدْتُ أَنْ أَبِيعَهُ الصَّوَّاغِينَ، وَأَسْتَعِينَ بِهِ فِي وَلِيمَةِ عُرْسِي، فَبَيْنَا أَنَا أَجْمَعُ لِشَارِفَىَّ مَتَاعًا مِنَ الأَقْتَابِ وَالْغَرَائِرِ وَالْحِبَالِ، وَشَارِفَاىَ مُنَاخَانِ إِلَى جَنْبِ حُجْرَةِ رَجُلٍ مِنَ الأَنْصَارِ، رَجَعْتُ حِينَ جَمَعْتُ مَا جَمَعْتُ، فَإِذَا شَارِفَاىَ قَدِ اجْتُبَّ أَسْنِمَتُهُمَا وَبُقِرَتْ خَوَاصِرُهُمَا، وَأُخِذَ مِنْ أَكْبَادِهِمَا، فَلَمْ أَمْلِكْ عَيْنَىَّ حِينَ رَأَيْتُ ذَلِكَ الْمَنْظَرَ مِنْهُمَا، فَقُلْتُ مَنْ فَعَلَ هَذَا فَقَالُوا فَعَلَ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ، وَهْوَ فِي هَذَا الْبَيْتِ فِي شَرْبٍ مِنَ الأَنْصَارِ. فَانْطَلَقْتُ حَتَّى أَدْخُلَ عَلَى النَّبِيِّ صلى الله عليه وسلم وَعِنْدَهُ زَيْدُ بْنُ حَارِثَةَ، فَعَرَفَ النَّبِيُّ صلى الله عليه وسلم فِي وَجْهِي الَّذِي لَقِيتُ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم " مَا لَكَ " فَقُلْتُ يَا رَسُولَ اللَّهِ، مَا رَأَيْتُ كَالْيَوْمِ قَطُّ، عَدَا حَمْزَةُ عَلَى نَاقَتَىَّ، فَأَجَبَّ أَسْنِمَتَهُمَا وَبَقَرَ خَوَاصِرَهُمَا، وَهَا هُوَ ذَا فِي بَيْتٍ مَعَهُ شَرْبٌ. فَدَعَا النَّبِيُّ صلى الله عليه وسلم بِرِدَائِهِ فَارْتَدَى ثُمَّ انْطَلَقَ يَمْشِي، وَاتَّبَعْتُهُ أَنَا وَزَيْدُ بْنُ حَارِثَةَ حَتَّى جَاءَ الْبَيْتَ الَّذِي فِيهِ حَمْزَةُ، فَاسْتَأْذَنَ فَأَذِنُوا لَهُمْ فَإِذَا هُمْ شَرْبٌ، فَطَفِقَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَلُومُ حَمْزَةَ فِيمَا فَعَلَ، فَإِذَا حَمْزَةُ قَدْ ثَمِلَ مُحْمَرَّةً عَيْنَاهُ، فَنَظَرَ حَمْزَةُ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم، ثُمَّ صَعَّدَ النَّظَرَ فَنَظَرَ إِلَى رُكْبَتِهِ، ثُمَّ صَعَّدَ النَّظَرَ فَنَظَرَ إِلَى سُرَّتِهِ، ثُمَّ صَعَّدَ النَّظَرَ فَنَظَرَ إِلَى وَجْهِهِ ثُمَّ قَالَ حَمْزَةُ هَلْ أَنْتُمْ إِلاَّ عَبِيدٌ لأَبِي فَعَرَفَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَنَّهُ قَدْ ثَمِلَ، فَنَكَصَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى عَقِبَيْهِ الْقَهْقَرَى وَخَرَجْنَا مَعَهُ.

Narrated `Ali: I got a she-camel in my share of the war booty on the day (of the battle) of Badr, and the Prophet (ﷺ) had given me a she-camel from the Khumus. When I intended to marry Fatima, the daughter of Allah's Apostle, I had an appointment with a goldsmith from the tribe of Bani Qainuqa' to go with me to bring Idhkhir (i.e. grass of pleasant smell) and sell it to the goldsmiths and spend its price on my wedding party. I was collecting for my she-camels equipment of saddles, sacks and ropes while my two shecamels were kneeling down beside the room of an Ansari man. I returned after collecting whatever I collected, to see the humps of my two she-camels cut off and their flanks cut open and some portion of their livers was taken out. When I saw that state of my two she-camels, I could not help weeping. I asked, "Who has done this?" The people replied, "Hamza bin `Abdul Muttalib who is staying with some Ansari drunks in this house." I went away till I reached the Prophet (ﷺ) and Zaid bin Haritha was with him. The Prophet (ﷺ) noticed on my face the effect of what I had suffered, so the Prophet (ﷺ) asked. "What is wrong with you." I replied, "O Allah's Messenger (ﷺ)! I have never seen such a day as today. Hamza attacked my two she-camels, cut off their humps, and ripped open their flanks, and he is sitting there in a house in the company of some drunks." The Prophet (ﷺ) then asked for his covering sheet, put it on, and set out walking followed by me and Zaid bin Haritha till he came to the house where Hamza was. He asked permission to enter, and they allowed him, and they were drunk. Allah's Messenger (ﷺ) started rebuking Hamza for what he had done, but Hamza was drunk and his eyes were red. Hamza looked at Allah's Messenger (ﷺ) and then he raised his eyes, looking at his knees, then he raised up his eyes looking at his umbilicus, and again he raised up his eyes look in at his face. Hamza then said, "Aren't you but the slaves of my father?" Allah's Messenger (ﷺ) realized that he was drunk, so Allah's Messenger (ﷺ) retreated, and we went out with him.

Sahih al-Bukhari 3091

Chapter 1: The obligations of Khumus, Book 57: One-fifth of Booty to the Cause of Allah (Khumus)
https://sunnah.com/bukhari:3091

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، ح. حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا عَنْبَسَةُ، حَدَّثَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، أَخْبَرَنَا عَلِيُّ بْنُ حُسَيْنٍ، أَنَّ حُسَيْنَ بْنَ عَلِيٍّ ـ عَلَيْهِمُ السَّلاَمُ ـ أَخْبَرَهُ أَنَّ عَلِيًّا قَالَ كَانَتْ لِي شَارِفٌ مِنْ نَصِيبِي مِنَ الْمَغْنَمِ يَوْمَ بَدْرٍ، وَكَانَ النَّبِيُّ صلى الله عليه وسلم أَعْطَانِي مِمَّا أَفَاءَ اللَّهُ عَلَيْهِ مِنَ الْخُمُسِ يَوْمَئِذٍ، فَلَمَّا أَرَدْتُ أَنْ أَبْتَنِيَ بِفَاطِمَةَ ـ عَلَيْهَا السَّلاَمُ ـ بِنْتِ النَّبِيِّ صلى الله عليه وسلم وَاعَدْتُ رَجُلاً صَوَّاغًا فِي بَنِي قَيْنُقَاعَ أَنْ يَرْتَحِلَ مَعِي فَنَأْتِيَ بِإِذْخِرٍ، فَأَرَدْتُ أَنْ أَبِيعَهُ مِنَ الصَّوَّاغِينَ فَنَسْتَعِينَ بِهِ فِي وَلِيمَةِ عُرْسِي، فَبَيْنَا أَنَا أَجْمَعُ لِشَارِفَيَّ مِنَ الأَقْتَابِ وَالْغَرَائِرِ وَالْحِبَالِ، وَشَارِفَايَ مُنَاخَانِ إِلَى جَنْبِ حُجْرَةِ رَجُلٍ مِنَ الأَنْصَارِ، حَتَّى جَمَعْتُ مَا جَمَعْتُ فَإِذَا أَنَا بِشَارِفَيَّ قَدْ أُجِبَّتْ أَسْنِمَتُهَا، وَبُقِرَتْ خَوَاصِرُهُمَا، وَأُخِذَ مِنْ أَكْبَادِهِمَا، فَلَمْ أَمْلِكْ عَيْنَيَّ حِينَ رَأَيْتُ الْمَنْظَرَ، قُلْتُ مَنْ فَعَلَ هَذَا قَالُوا فَعَلَهُ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ، وَهْوَ فِي هَذَا الْبَيْتِ، فِي شَرْبٍ مِنَ الأَنْصَارِ، عِنْدَهُ قَيْنَةٌ وَأَصْحَابُهُ فَقَالَتْ فِي غِنَائِهَا أَلاَ يَا حَمْزَ لِلشُّرُفِ النِّوَاءِ، فَوَثَبَ حَمْزَةُ إِلَى السَّيْفِ، فَأَجَبَّ أَسْنِمَتَهُمَا، وَبَقَرَ خَوَاصِرَهُمَا، وَأَخَذَ مِنْ أَكْبَادِهِمَا قَالَ عَلِيٌّ فَانْطَلَقْتُ حَتَّى أَدْخُلَ عَلَى النَّبِيِّ صلى الله عليه وسلم وَعِنْدَهُ زَيْدُ بْنُ حَارِثَةَ، وَعَرَفَ النَّبِيُّ صلى الله عليه وسلم الَّذِي لَقِيتُ فَقَالَ " مَا لَكَ ". قُلْتُ يَا رَسُولَ اللَّهِ، مَا رَأَيْتُ كَالْيَوْمِ، عَدَا حَمْزَةُ عَلَى نَاقَتَيَّ، فَأَجَبَّ أَسْنِمَتَهُمَا، وَبَقَرَ خَوَاصِرَهُمَا وَهَا هُوَ ذَا فِي بَيْتٍ مَعَهُ شَرْبٌ، فَدَعَا النَّبِيُّ صلى الله عليه وسلم بِرِدَائِهِ، فَارْتَدَى ثُمَّ انْطَلَقَ يَمْشِي، وَاتَّبَعْتُهُ أَنَا وَزَيْدُ بْنُ حَارِثَةَ، حَتَّى جَاءَ الْبَيْتَ الَّذِي فِيهِ حَمْزَةُ، فَاسْتَأْذَنَ عَلَيْهِ فَأُذِنَ لَهُ، فَطَفِقَ النَّبِيُّ صلى الله عليه وسلم يَلُومُ حَمْزَةَ فِيمَا فَعَلَ، فَإِذَا حَمْزَةُ ثَمِلٌ مُحْمَرَّةٌ عَيْنَاهُ، فَنَظَرَ حَمْزَةُ إِلَى النَّبِيِّ صلى الله عليه وسلم ثُمَّ صَعَّدَ النَّظَرَ، فَنَظَرَ إِلَى رُكْبَتِهِ، ثُمَّ صَعَّدَ النَّظَرَ، فَنَظَرَ إِلَى وَجْهِهِ، ثُمَّ قَالَ حَمْزَةُ وَهَلْ أَنْتُمْ إِلاَّ عَبِيدٌ لأَبِي فَعَرَفَ النَّبِيُّ صلى الله عليه وسلم أَنَّهُ ثَمِلٌ، فَنَكَصَ رَسُولُ اللَّهِ صلى الله عليه وسلم عَلَى عَقِبَيْهِ الْقَهْقَرَى، فَخَرَجَ وَخَرَجْنَا مَعَهُ.

Narrated `Ali: I had a she-camel which I got in my share from the booty of the battle of Badr, and the Prophet (ﷺ) had given me another she camel from the Khumus which Allah had bestowed on him that day. And when I intended to celebrate my marriage to Fatima, the daughter of the Prophet, I made an arrangement with a goldsmith from Bani Qainuqa 'that he should go with me to bring Idhkhir (i.e. a kind of grass used by gold-smiths) which I intended to sell to gold-smiths in order to spend its price on the marriage banquet. While I was collecting ropes and sacks of pack saddles for my two she-camels which were kneeling down beside an Ansari's dwelling and after collecting what I needed, I suddenly found that the humps of the two she-camels had been cut off and their flanks had been cut open and portions of their livers had been taken out. On seeing that, I could not help weeping. I asked, "Who has done that?" They (i.e. the people) said, "Hamza bin `Abdul Muttalib has done it. He is present in this house with some Ansari drinkers, a girl singer, and his friends. The singer said in her song, "O Hamza, get at the fat she-camels!" On hearing this, Hamza rushed to his sword and cut of the camels' humps and cut their flanks open and took out portions from their livers." Then I came to the Prophet, with whom Zaid bin Haritha was present. The Prophet (ﷺ) noticed my state and asked, "What is the matter?" I said, "O Allah's Messenger (ﷺ), I have never experienced such a day as today! Hamza attacked my two she-camels, cut off their humps and cut their flanks open, and he is still present in a house along some drinkers." The Prophet (ﷺ) asked for his cloak, put it on, and proceeded, followed by Zaid bin Haritha and myself, till he reached the house where Hamza was. He asked the permission to enter, and he was permitted. The Prophet (ﷺ) started blaming Hamza for what he had done. Hamza was drunk and his eyes were red. He looked at the Prophet (ﷺ) then raised his eyes to look at his knees and raised his eves more to look at his face and then said, "You are not but my father's slaves." When the Prophet (ﷺ) understood that Hamza was drunk, he retreated, walking backwards went out and we left with him.

Sahih al-Bukhari 4003
Chapter 12: Chapter, Book 64: Military Expeditions led by the Prophet (pbuh) (Al-Maghaazi)
https://sunnah.com/bukhari:4003

Ibn Shihab al-Zuhri: His Umayyad alignment
and attitude towards the ahl al-Bayt

What a great man
al-Zuhrī would have been
if only he had not allowed himself to be
corrupted by associating with kings!

--- Makḥūl (d. ca. 113/731)

ref for the quote,

Ma'mar ibn Rāshid_Muḥammad_Prophet Muḥammad - كتاب المغازي_The expeditions _ an early biography of Muhammad, NYU, 2014

How did this impact, how Ibn Shihab al-Zuhri,
narrated about / from the ahl al-bayt ?

Read for yourself,

0. The blessed Prophets ('s) un-successful suicide
attempts when he received the first revelation
https://sunnah.com/bukhari:6982

1. Imam Ali was afraid to ask the
Caliphate from the beloved Prophet,
for fear of being deprived,
https://sunnah.com/bukhari:4447
https://sunnah.com/bukhari:6266
https://sunnah.com/bukhari:7207

2. the ahl al-Bayt were NEGLECTFUL of their prayers,
https://sunnah.com/bukhari:7347
https://sunnah.com/bukhari:4724
https://sunnah.com/bukhari:7465
https://sunnah.com/bukhari:1127
https://sunnah.com/muslim:775
https://sunnah.com/nasai:1611
https://sunnah.com/nasai:1612

3. that abu Talib (r) died disbelieving,
prohibiting the blessed Prophet to pray for him
https://sunnah.com/bukhari:4675
https://sunnah.com/bukhari:6681
https://sunnah.com/bukhari:3884
https://sunnah.com/bukhari:1360
https://sunnah.com/muslim:24a

https://sunnah.com/nasai:2035

4. Imam Ali (r) forbidding mutah,
https://sunnah.com/bukhari:5115
https://sunnah.com/bukhari:5523
https://sunnah.com/bukhari:4216
https://sunnah.com/muslim:1407a
https://sunnah.com/tirmidhi:1121
https://sunnah.com/tirmidhi:1794
https://sunnah.com/nasai:4339
https://sunnah.com/nasai:3368
https://sunnah.com/ibnmajah:1961
https://sunnah.com/bukhari:6961

5. Umm al-Muminin Aisha (r) and
her attitude towards Imam Ali ('a)
https://sunnah.com/bukhari:665
https://sunnah.com/bukhari:2588
https://sunnah.com/bukhari:198
https://sunnah.com/bukhari:5714
https://sunnah.com/bukhari:4142

6. Imam Ali angers the blessed Prophet,
since he intimate marriage to abu Jahl's daughter
in one of these ahadith this is invoked to the
ahl al-Bayt right after the tragedy of Karbala
https://sunnah.com/bukhari:3729
https://sunnah.com/bukhari:5230
https://sunnah.com/bukhari:3714
https://sunnah.com/bukhari:5278
https://sunnah.com/bukhari:3110
https://sunnah.com/bukhari:3767
https://sunnah.com/bukhari:3729
https://sunnah.com/muslim:2449a
https://sunnah.com/muslim:2450a
https://sunnah.com/tirmidhi:3867
https://sunnah.com/abudawud:2069
https://sunnah.com/abudawud:2071
https://sunnah.com/ibnmajah:1999

7. Imam Ali posits the
superiority of abu Bakr (r)
https://sunnah.com/bukhari:3711

8. Hamza in a drunken stupour
https://sunnah.com/bukhari:3091
https://sunnah.com/bukhari:4003